Syn. 8. 63. 202

THE VANITIE OF THE EYE.

First begun for the Comfort of a Gentlewoman bereaved of her sight, and since upon occasion inlarged and published for the Common good.

BY

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The second Edition.

Eccles. 31. 15.
Nequius oculo quid creatum est?

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The Contents of the ſeverall Chapters following.

1 THat the eye is the inſtrument of wantonneſſe, gluttony, and covetouſneſſe.

2 How Idolatry hath a kinde of neceſſary dependance upon the eye.

3 How pride is begotten and nouriſhed by the eye.

4 That often ſeeing is the meanes to draw both things and perſons into contempt.

5 How curioſity and prying into other mens buſineſſe is bred and maintained by the eye.

6 Of bewitching by the eye.

7 How the generall rebellion of the body is occaſioned by the eye.

8 How the eye was the chiefe occaſion of originall ſinne and of examples in all theſe miſchiefes which formerly are proved to ariſe from it.

9 Of the falſe report which the eye makes to the inner faculties in the apprehenſion of naturall things.

10 A generall diſcourſe of the deluſion of the eye by artificiall meanes,

as also by the passion of the minde.

11 Of the delusion of the sight in particular by the immediate working of the divell.

12 Of the delusion of the sight by the inchantments of sorcerers

13 Of the delusion of the sight by the exorcismes of conjurers.

14 Of the delusion of the sight by the knavery and imposture of Priests and Friars.

15 Of the delusion of the sight by the distemper of the braine.

16 Of the delusion of the sight by the smooth carriage of Hypocrites.

17 Of the delusion of the sight by stratagems of warre.

18 Of the delusion of the sight by painting.

19 That the eyes serue not onely as trecherous porters and false reporters in naturall & artificiall things, but also as secret intelligencers for discovering the passions of the minde, and diseases of the body.

20 Of the infinite diseases & casualties which the eye it self is subject unto.

21 That the eye is not so usefull for the gathering of knowledge, as is pretended; whether we consider it absolutely in it selfe, or respectiuely

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in regard of hearing.

22 Containing an answer to an objection that man alone hath therefore given him an upright figure of body to the end hee might behold the heavens.

23 Setting downe at large the hinderances of the eye in the sevice of God.

24 That supposing the sight did not hinder, yet is it proved that it furthers little in the matter of religion; together with the particular answers to sundry objections.

25 That the popish religion consists more in eye service then the reformed.

26 That the sight of the creature helpeth us little in the true knowledge of God.

27 That the eye of the sence failing, that of the understanding and spirit waxe more cleare.

28 Treating of divers priviledges of blind men.

29 That blinde men need not complaine of the want of pleasures, especially the sense of many griefes, being by blindnesse much lessned, which is proued by the strong impression of those objects which to

the inner faculties are presented by the eye.

30 That blinde men need not complaine of their disability in serving the common wealth which is proved by some reasons but chiefly by examples in all kindes

31 A Conclusion of the whole discourse by way of meditation or soliloquie.

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THE VANITIE OF THE EYE.

CAP. 1.

That the eye is a ſpeciall inſtrument of wantonneſſe, gluttony, and covetouſneſſe.

THough many and ſingular be the commendations of the nature and frame of the eye, and the uſe of it in the ordinary courſe of life be no leſſe divers then excellent aſwell for profit as delight, yet the dangerous abuſes which ariſe from it not rightly guided, are ſo generall and almoſt inſeperable, that it may juſtly grow to a diſputable queſtion whether wee ſhould more regard the benefit of nature in the one, or the hazard of grace and vertue in the other. For if we conſider the teſtimony of ſcripture,

ture, and current of times, we
ſhall meet with more example
of running into miſchiefe b
the ſuggeſtiõs of this one ſenſe
and more praiers, and precept
bent againſt the abuſe of it, the
any of the reſt ſeverally, or a
of them joyntly; the ſame be
ing often taken (as well in ſcri
pture, as in common ſpeech
for all the other foure, as S. *Au*
guſtine hath wittily obſerue
in his 112 Epiſtle, for wee ſa
not onely ſee how it ſhines bu
ſee how it ſounds, ſee how i
taſtes, ſee how it feels, ſee hov
it ſmels; and the ſame godly fa
ther hath written an entir
chapter of this ſubject in hi
booke of confeſſions, which h
intitles the allurement of th
eyes. His words are ſo ſweete
and ſo fit for the preſent pur
poſe, that I cannot paſſe b
them without ſetting downe

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part of them, howbeit they cannot but looſe much of their grace in rendring. *Mine eye longs to look upon beautifull, and various ſhapes, freſh, and pleaſant colours, but let not theſe poſſeſſe my minde, let God poſſeſſe it, who indeed made theſe things very good, but he onely is my good, not theſe; and whiles I ſpeake thereof, I am miſerably intangled, but thou (O Lord) doeſt free mee mercifully.* Hence *David* having praied God to turne his hart to the keeping of his teſtimonies, immediatly addeth, *turne away mine eyes (O Lord) from regarding vanity*, as ſuppoſing this latter the readieſt meanes, and beſt way for the attaining the former. But *Iob* ſteppeth yet one degree further, from a prayer to a vow. *I haue made a covenant with mine eye, why then ſhould I looke*

L. 10. c. 34.

Pſal. 119. v. 37.

Cap. 31. v. 1.

on a maid? And, which is more from a vow to an imprecation.

Cap. 31. v. 7. *If mine heart haue walked after mine eye, let me sow, and let another eate, yea let my plants be rooted out.* After these holy men of God came *Salomon*, behind them indeed in time, but before them in wisdome, who being partly by a speciall illumination from heaven, & partly by his owne great experience, layeth downe this position, as a rule without exception,

Prov. 23. verſ. 33. *Thine eyes shall look upon strange women, & thine heart shall speak lewd things.* And in another

Eccl. 9 5. 8. place, *Gaze not on a maid, least thou fall by that that is precious in her. Turne away thine eye from a beautifull woman, and looke not thou upon others beauty. for many haue perished by the beauty of women, and through it loue is kindled as a fire.* Whereupon S. *Peter*

Peter marking out unto us the badges and cognizanſes of falſe teachers, forgets not this one among the reſt moſt notorious. *Having eyes full of adultery, and that cannot ceaſe to ſinne*, where wee ſee the very chaire, and throne of adultery to be ſeated in the eie: howbeit it be in truth but the paſſage, & pipe to convey it to the ſoule. The word in the originall is full of an adultereſſe (a phraſe of ſpeech uſual in holy writ for the ful expreſſing of the ſuperlatiue degree) which ſome interpret to be meant of the pupill of the eye, and the rather for that the Latin, & Greeke giue it the name of a young maid, and the Hebrew and Spaniſh tearme it the daughter of the eye. To proceed, our Saviour in the Goſpell affirmeth that, *Whoſoever looketh after a woman to luſt afa-* Ca 2 v. 14 Mat. 5. 28

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ter her, hath committed adultery with her already in his heart, where I doubt not but lusting even upon heresay without looking, is no lesse justifiable; yet it pleased our Saviour to instance in looking as wel knowing himselfe, & withall intending to make us know, that lusting for the most part followes looking. Which the very heathens wel understanding in the dedication of the severall parts of mans body their severall gods, and goddesses, as the eares to *Minerva*, the tongue to *Mercury*, the arms to *Neptune*, they leaue the eye to *Cupid* their god of lust, as being the fittest for his use, the proverbe holding alike in inordinate lust, as in ordinary loue, out of sight out of mind. For as the finger ever waits on griefe; so doth the eie on loue. Whēce

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in the greek the ſame word only by the change of a vowell ſignifieth both to ſee, and to loue, and as they come neere in name, ſo (ſaith *Plutarch*) their cognation, and ſympathy is in nature ſo marvellous, that they ſeeme not to underſtand the ſtrength, & force of it, who wonder at the property of a chaulky brimſtone mentioned by *Pliny*, which ſnatcheth fire to it ſelfe though removed frō it by a competent diſtance, the eyes drawing it to the ſoule (which is not ſo much where it liveth, as where it loveth) in a far larger diſtance, & by a nimbler kinde of working: upon which conſideration, *Valerius Max.* fitly cals the eyes *the ſpies which lie in ambuſh for the undermining of other mens marriages*, & *Alexander* uſing a different phraſe ſhot at the ſame marke,

ἐρᾶν, ὁρᾶν.

L. 5. ſymp.

Lib. 2. cap. 105.

Lib. 2. c. 1.

marke, when he named the *Persian* maids, *the griefes of the eyes*: & thereupon in my judgment hee iustly refused that *Darius* wife (whose beauty the *Macedonians* so much admired) should bee once brought into his presence, as fearing least he that had manfully subdued so many nations, should in the end himselfe be shamefully conquered at the sight of a woman; which was also the reason, as I suppose, that *Procopius* the Emperour went alwayes with his eyes fixed on the ground. This sense being therefore rightly tearmed by *Mercurius Trismegistus* the tyrant, or butcher of reason, leading it captiue in triumph, & delivering it over as a prisoner to the lower faculties, forcing it of a Queene, and mistresse to become an homager, and base vassal, being then none other-

Plut. in vita Alex.

Rodog. l. 3. cap. 38.

therwiſe harkened unto, or bſerved, then a magiſtrate in a tate ſhaken, and torne with ci- ill diſcords, to which purpoſe he fathers bring thoſe two paſſages of *Ieremy*, pertinent nough in regard of the mat- er, but whether naturall from he text I doubt? (*Mine eye hath devoured my heart*) and in another place, *Death hath cli- med up by the windowes, for by the eyes* (ſaith *Clemens Alexan- drinus*) *loue firſt entreth the liſts to challenge combate with reaſon, that being it which is firſt tain- ted before any other part of the body be corrupted: And therefore the comedians* (ſaith he) *bring in on the ſtage the wanton Sarda- napalus ſitting in an ivory chaire, reaching out his hand for his pur- ple, & caſting his eye in every cor- ner*, his concluſion is that it is a matter of leſſe conſequence to fall.

Lam. 3. 51
Proph. 9. v. 21.
Lib 5. ped. cap. 11.

fall by the foot, then by the eye, since the one is only dangerous to the body; but the other to both body and soule. Let us then for preventing this mischiefe, imbrace the graue advise of S. *Gregory*: *Bridle thy soule* (saith he) *for feare that unadvisedly running it fall not upon the sight of that which may stir it to lust, least afterwards being hood-winkt, it begin to covet that which it saw, & so in the pursuite of things visible, it make shipwracke of invisible graces.* How many haue we seene and heard of, who after the sight of women haue grown peevish? and some starke mad, others haue raised armies, and razed whole Cities and Townes to make away their competitours, & at length haue laid violent hands on themselues? Nay if wee proceed yet one step farther in

In comment. super. 31. Iobi.

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ripping up, and searching out the abuse of the eye, wee shall easily discover it to bee an immediate instrument, not onely of wantonnes, but of gluttony, covetousnes, theft, idolatry, jelousie, pride, contempt, [b] envy, witchcraft, and in a manner of the whole rebellion, & apostasie, aswell of the body, as the mind. Which assertion though it seeme large, and by consequence bold; yet I find the way chaulked out unto it by *Gregory Nissene* in his exposition upon the Lords prayer, in the article of *lead us not into temptation.* For the first then of these particulars, *Salomon* giues an excellent precept, *Looke not thou* (saith he) *upon the wine when it is red, and when he shewes his colour in the cup, in the end thereof it will bite like a serpent, & hurt like a cockatrice,* and in another place,

[b] Psal. 112 v. 10. Mat. 2, 65 28. Eccles. 14. v. 8.

Pro. 23. 13

Eccl. 31. 13 place, *ſtretch not out thine hand whereſoever thine eye looketh, & thruſt it not with it into the diſh*, as giving therby to underſtand that intēperate powring down ſtrong drink & inordinate devouring delicious meates, ariſeth oftner from the greedines and uncontent of the eye, then from any reall want, or deſire of the appetite. For the ſecond the ſame *Salomon* in another place maketh it as cleare as the former. *There is one alone* (ſaith he) *& there is not a ſecond, which hath neither ſonne nor brother, yet is there no end of all his travell, nor can his eye be ſatisfied with riches*, noting the chiefe cauſe of the reſtleſſe diſcontent of the mind, and needleſſe ſpending of the body to ariſe from the inſatiableneſſe of the eye.

Eccleſ. 4. v. 8.

Eccleſ. 1. v. 8. *The eare being never filled with hearing, nor the eye ſatisfied with*

ſeeing

seeing, for a covetous mans eye hath never enough for a portion, and his wicked malice withereth his owne soule, which the devill well understanding in his last, and hotteſt assault upon our Saviour, tempted him by the eye, in shewing him *all the kingdomes of the world, and the glory of them*. Which word no doubt is expresly added to signifie the chief bait, by which the tempter had well hoped to haue caught our Saviour. Eccles. 13. v. 9. Mat. 4. v. 8.

Cap. 2.

How Idolatry hath a kind of necessary dependance upon the eye.

I Had thought to haue passed over in silence the rest of those particular vices, which flow from the eye, without any farther opening of them, only contenting my selfe to haue pointed

pointed at them, vvith some brief references in the margine, but upon farther search, I found some of them, and those of the higher degree to depend upon the sight in a more necessary, & immediate manner, then at the first I conceived: among the chiefest of which ranke is Idolatry, which as it had his originall from the eye, so is it still nourished by the same, the very name giving us to understand that primarily, and properly in the nature of the word, it is nothing else but the representation of somewhat, in a materiall shape, apprehended by the eye, & adored by the mind; whence it is in my judgement that among all these idolatrous nations, which worshipped false gods, and went a whoring after their owne inventions, ascribing the honour due to the creatour,

Steph. in Thes. Zan. de Red. lib. 2. cap. 17.

reatour, to ſome creature; the reateſt part haue ever conſen-ed in worſhipping the hoaſt of eaven, the Sun, the Moone, or he Stars, which among all crea-ures the eye moſt admireth, nd delighteth in, as the *Egyptiſ-ns*, the *Aſſyrians*, the *Phœnici-ns*, the *Medes*, the *Maſſagetes*, he *Perſians*, and in a word, as *Macrobius* hath learnedly ob-erved all the heathen; howbeit hey differed much about the ames of their gods, yet really, nd indeed they conſented in he worſhip of ſome of theſe, e me thinkes for this preſent urpoſe, 'tis worth the conſi-ering that they which held the un for their God, adored him ot at noone day, walking then s a gyant in his full ſtrength, ot to be gazed on; but either t riſing or falling, becauſe then ee appeares moſt glorious to the

Saturn. l. 10. c. 21.

the eye; & the greateſt part a
riſing, becauſe his glory afte
the darknes is moſt acceptable
to the ſight, it being therefor
compared by the Pſalmiſt, i
riſing, to a bridegroome com
ming forth of his chamber
who in paſſing by draws every
mans eyes after him. For thi
Ez.20.7.8 cauſe doth God by his Prophe
call the Idols of *Egypt the abo-*
mination of the eyes, twice with
in the cõpaſſe of 2 verſes, & i
Verſ. 39. the 15 of *Num. you ſhall not ſee*
after your owne heart, nor afte
your owne eyes, after which yo
goe a whoring, but that of *Exod.*
4. 15. is in my judgement yet muc
fitter for this preſent diſcourſe
take therfore good heed unto you
ſelues, for you ſaw no image i
the day that the Lord ſpake unt
you in Horeb, out of the midſt o
the fire, that yee corrupt not you
ſelues and make a graven image
o

r representation of figure, and eaſt thou lift up thine eyes to hea-ven, and when thou ſeeſt the Sun, & the Moone, & the Starſ, with ll the hoaſt of heaven, ſhouldeſt e drivẽ to worſhip them. Which ords in the weakeſt appre-enſion at firſt view, cannot but force a very powerfull, and ctiue operation of the eye, in rawing the minde from the ntemplation of the faireſt vi-ble creatures, to the fowleſt all ſinnes, if it finde not the race of God, and the ſenſe of ue religion planted in it. I will nclude this poynt with that table ſpeech of *Iob*; where a- 31.26. ong the reſt of his imprecati-s upon himſelfe, he inferteth *I did behold the ſunne when it ned, or the moone walking in r brightneſſe, this had beene iquitie to be condemned, for I d denied the God aboue*, which

words

words the common ſtreame of interpreters underſtand to bee meant of the danger of falling into this ſpirituall fornication, & ſinning againſt the Creator, by too much doting upon, and admiring the beauty of thoſe glorious creatures.

Cap. 3.

How pride is begotten, and nouriſhed by the eye.

THe next particular that offers it ſelfe worthy conſideration is pride, which in nothing ſhewes it ſelfe more, then in the pompe, & magnificence of masks, pageants, triumphes monuments, theaters, amphitheaters: I ſpeake not againſt their lawfull uſe, but of their abuſe: when they tye the eye in ſuch manner unto them, as they withdraw the minde from the

contemplation of that glory, which neither *Prætor*, nor *Consull* can exhibit (as S. *Cyprian* ſpeaks) but he only frō whom, & by whom we liue, & moue; The like may as juſtly be ſaid of giving of almes to be ſeen of men, of all manner of exceſſe in building, in houſhold ſtuffe, in apparell, as well for matter, as faſhion. Of which the Prophet *Eſay* hath named ſome, taken up by the women of his time. *As the ornament of the ſlippers, the calls, the round tires, the bracelets, the bonnets, the tablets, the earings, the wimples, the criſping pinnes, the fine linnen, the launes,* of all which ſurely the greateſt part are deviſed rather for pleaſing the eye, then for uſe either in covering nakedneſſe, or in guarding the body, againſt ſcorching heat, or pinching cold, ſome notwithſtan-

Tom. 3. cap. 1.

Cap. 3. 18.

ding there are, who insteed of purchasing the applause, & admiration, they persue, incurre the censure which the Anemolian Embassadors found among the Vtopians, who as Sir *Th. Moore* sets it downe thinking to dazle the eyes of the poore Vtopians, with the luster, and glistering of their chaines, and precious stones, the children playing in the streets, tooke them for great boyes, which had not yet laid aside their brouches, and bables; the women for the Embassadors jesters, & the men for their slaues or servãts, saluting those which were so indeed, instead of their masters, but misliking the chains, & bracelets, as being too little, & too loose, which by that meanes might easily either be broken of cast off. But in this point, mee thinkes tis worthy

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ſpeciall conſideration, that nature having ſo framed the eye, as it can neither behold it ſelfe, nor the face, in which it is ſet, yet haue men invented for the ſupplying of that uſe looking-glaſſes, as the artificiall eyes of pride; the eye being as it were a living looking-glaſſe, & the looking-glaſſe againe a dead eye, by meanes whereof many *Narciſſus* like become enamored of themſelues, by too too much admiring their owne beauty, or Pigmalion-like fall in loue with their owne images, or on the other ſide, with *Io*, and *Acteon* in the fable, ſtand amazed at the uglines of their own ſhapes; & ſometimes with the Camell, and *Bucephalus* (in ſtories) grow inraged at the ſight of their own ſhadows. In which kind, I remember I haue heard, of a young Gentleman

of this Vniverſity, who being newly recovered frō the ſmall pox, and by chance ſeeing the change of his face in a looking-glaſſe, for meere griefe fell into a relapſe, and within ſhort time died. And ſure I am perſwaded, that the uſe of it in the art of ſeeing, is not of ſuch conſequence as it can in any ſort countervaile the damage ariſing from it, in the art of manners, neither are there by it ſo many ſtaines and blemiſhes diſcovered in the face, as imprinted in the ſoule.

Cap. 4.

That often ſeeing is the meanes to draw both things, and perſons into contempt.

THe 5 conſiderable particular is contempt, whence it is that thoſe things which we

wee muſt feare and reverence, are moſt remoued from our ſight as God, and the Divell, heaven, and hell, among the Papiſts the relicks of their Saints, & in the *Ægyptian* Temples the god which they worſhip. For which cauſe alſo, (as I ſuppoſe) God himſelfe conſidering the weaknes of man in this behalf, in the Leviticall law commanded, that none ſhould enter into the holieſt of all, ſaue onely the high Prieſts alone, and that once in the yeare only: and upon the ſame ground, no doubt it is, that the great Turke ſuffers not his ſubjects to looke him in the face, when they ſpeake unto him; and that thoſe Eaſterne Princes, the Duke of *Muſcovia*, the great *Cham of Tartary*, and *Præſter Iohn* (as *Boterus* and *Paulus Venetus* report) preſent themſelues to be

seen of their subjects but once, or twice in the yeare at most; as well remembring that presence much weakneth report; and that foure good mothers bring forth foure bad daughters: vertue, envy; peace, idlenesse; truth, hatred; and familiarity, contempt. To this effect is also that excellent discourse which *Comineus* hath in his second booke, to proue that enterviews betweene great Princes for the most part proue more dangerous then profitable. The examples he brings, hapened al in his own time, & some of them himselfe had bin present at, as that betweene *Edward* the 4th King of *England*, and *Lewes* the 11th King of *France*, and of the rest, had he beene credibly informed. Among which, the first and chiefest for our purpose, is that which

Cap. 8.

which was held betweene the fornenamed *Lewes*, and *Henry* King of *Castile*, in the conclusion of which those two confederate nations (saith he) began to scoffe and jest each at other; the King of *Castile* was deformed, and weake of behaviour, and the French misliked his apparell wherefore they derided him: Againe the French King wore his apparell very short, and marveilous uncomly, and was sometimes clad in very course cloth, and besides wore an old hat, differing from the rest of his company, and an image of lead upon it, where the *Castilians* jested, as if this proceeded from baseneſſe; so that these two kings being ever before this enterview confederates, and good friends, parted discontent on both sides & never loued hartily after that

meeting. Notwithſtanding I deny not, but that there may be a *Salomon*, the very ſight of whom may adde much to hear-ſay, and report, as the Queen of *Saba* who came to ſee him witneſſeth, in theſe words, *It was* (ſaith ſhee) *a true word which I heard in mine own country of thy wiſdome and of thy ſayings, howbeit I beleeved not their report untill I came, and mine eyes had ſeene it.* The like iſſue had that renounced enterview (if I may ſo tearm it) at the king of *Denmarke* his comming over, to ſee his Majeſty, the true *Solomon* of this age, of whom I may as juſtly ſay, that his preſence in this Vniverſity, bred a greater admiration, and reverence then the report which was ſent before him, which howbeit it were alwoſt beyond credit, yet his preſence much outſtretch-

2. Kings. 10. 6.

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ed it. But howſoever ſome one ſuch *Phœnix* may ariſe in an age, yet for the moſt part (which arts, & precepts onely conſider) I durſt confidently maintaine my firſt poſition, grounded aſwell upon reaſon, as common experience, that preſence much weakneth report, and diminiſheth reverence, aſwell towards perſons as things.

CAP. 5.

How curioſity and prying into othrr mens buſineſſe is bred, and maintained by the eye.

The ſixth particular is curioſity, for ſuch is the condition of moſt men, that although nature haue ſeated the eye in the inner chamber of the face, yet are they prying al-

waies into other mens buſineſſe; ſharp ſighted as Eagles in cenſuring other mens actions, but bats, & moles in their own. Not unlike thoſe witches called *Lamiæ* of whom *Plutarch* ſpeaks in his booke of curioſity, who were wont to put up their eyes in a box whiles they ſtayed at home and never ſet them in their heads till they were going abroad. Inſomuch that the oracle of truth it ſelfe, hath pronounced it for truth, that *thoſe who can ſee a moate in their brothers eye, cannot yet diſcerne a beame in their owne*, and the ſecond wiſe man that ever liued, hath laid it downe for a maxime, that *a wiſe mans eyes are in his head, but a fooles are peping in at euery window*: which leſſon it ſeemes *Antoninus* the Emperor was to ſeek of, when curiouſly caſting his eies about

Cap. 1.

Mat. 6. 4.

in

in another mans houſe, 'twas freely told him, that it became a gueſt (as he was) in that place to be deafe, & blinde; to which purpoſe we read alſo in the acts of the Apoſtles, that our Saviour being taken up in a cloud, Cap. 1. 10. out of their ſight, they were checked by the Angels, for gazing curiouſly after him, and in a kinde of reproofe ſtiled with the name of *men of Galilee*. Yet more memorable is that inſtance out of the booke of *Samuel*, 1. 6. 19. where 'tis ſaid that *the Lord ſmote the men of Bethſhemeſh becauſe they had looked into the Arke*, and as tis added in the text for that very fact, *hee ſlew among the people fifty thouſand 60 & 10 men*. But for a pleaſant example in this kind, I haue not met with any anſwerable to that of *Rablais*, who reLib. 3. Cap. 33. ports that Pope *Iohn* the 22 being

ing in *France* & passing by the nūnery of *Fonthenrant*, the *Abbesse* with her nuns presented unto him a supplication that it might be lawful & sufficient for thē to confesse one to another, since many secrets fell out among thē which they durst not either for shame, or feare, trust the Priests withall; The Pope gaue them the hearing, & told them he would consider of the matter; & at his departure delivers to the Abbesse a little box (in which he had put a Linnot) to be kept without op'ning (under pain of excōmunication) til his returne; his holines had no sooner turn'd his back, but they with one consent, set al upō the Abbesse for the opening of it, to see what was in it (such was their curiosity of prying even into the Popes secrets) she being easily perswaded, did so, by which

which meanes the Linnot escaped; the Pope presently returning (under pretence of some other occasion) demaundes his box, but finding the bird gone, tels them that if they could not keep his councel upō so straight a charge, they would hardly keepe one anothers, and so injoynes them their vvonted forme of confession.

CAP. 6.

Of bewitching by the eye.

THe seaventh and last particular in this kinde which I will speake of, is bewitching by the eie, to which the *Apostle* S. *Paul* alludes in his Epistle to the *Galathians*, where hee demands [*who had bewitched thē*] the vvord in the originall is found but this once only in the new Testament, & (as I think) in Cap. 3. v. 1 βάσκανε.

in the Canonicall Scripture, & (as the learned *Beza* hath rightly obſerved) properly ſignifieth a kinde of faſcination, or bewitching by the eye, & therfore the Apoſtle in the ſame verſe, continuing his metaphor, oppoſeth thereunto as an amulete, or preſervatiue, *the crucifying of Chriſt in their ſight*, & *Tertullian* in his booke of the veiling of Virgins, brings this reaſon to perſwade them to the uſe of their vailes, leaſt the heathen might therby take advantage to bewitch them, in finding their faces uncovered, and by that meanes ſubject to maligne aſpects; & the chief ſecretarie, or privie councellour of nature, as alſo his followers in their problems, or queſtions, of the ſecrets of nature, haue inſerted among the reſt, one of this kinde of bewitching;

De velandis Virginibus.

Ariſt. ſect. 20. prob. 34.

Alex. l. 2. prob. 54.

witching; not as doubting of the truth of the thing, but as searching only into the manner of it, and remedy against it; but the best that I haue met with, for discovering this mistery, is *Plutarch* in the 5 booke of table-talke, where he witnesseth, Prob. 7. that whole families, & nations haue beene tainted with that disease; and *Pliny* gives the reason of placing *Satyres*, and *Antikes* to be looked on, in the entries & portals of great mens houses, to haue beene the possessing by that meanes, of the thoughts of that malicious kind of people, by which their strength in hurting might either be diverted, or abated. Some write that women that haue a double pupill in their eye, doe most harme this way; but upon what certain grounds of experience, I cannot affirme; only

only in this I finde moſt of ancient heathen Philoſophers to concurre, & ſome of the latter Chriſtian Phiſitians, that not only men and women, doe interchangeably hurt one another in this kinde (as hath already beene ſhewed,) but both of them unreaſonable creatures, and they againe, both men, and women. For the firſt of which ſort, it is in my judgment worth the obſerving, which many naturall hiſtoriographers, and theſe of the chiefeſt ranke) report, & *Plutarch* addes, that himſelfe hath tryed, that a man being ſicke of the yellow-jandiſe, if he ſteedfaſtly look upon the eye of the bird *Ictterus*, or *Galgalus* himſelfe may perhaps recover, but the bird dyes inſtantly, without faile: And on the other ſide it is as cómonly received not only among the vulgar

Ulmus de occultis remedijs cap. 10.

Plin. l. 30. cap. 11.

vulgar, but the learned, that the Basilisk by his eye killeth a mã, which the 2 greatest naturalists of this age, take as granted, when as having set down their state, that the act of seeing ariseth from somewhat received into the eye; they object this experience against it, and answer it rather by way of exposition, then deniall; granting indeed that he hurts a man by his eye, but rather by some pestilent vapour, which proceedes from it, then by any ray, or beame, which helpes it in seeing, which resolution of theirs, as it salveth their former assertion, so doth it plainely make for our present discourse, of poysoning by the eye. I here passe over the fresh bleeding of a dead corps, at the looking on of the murtherer, as also *Meduſaes* turning men into stones, by

Picolom. Zabarel in lib. de viſu.

by her lookes alone, which though it be indeed but a Poeticall fiction, yet their meaning doubtlesse stretcheth farther then the ordinary reader at first blush conceaveth; in shadowing under that fable, the suddaine astonishment of men at the rayes of her rare beauty. But for the full clearing of this point, let us but consider the common experience of infecting one another, by bleare eyes, and the spotting of a looking glasse, especially if it be new, and cleare by the looking on of a menstruous woman, & this case (as I thinke) in an indifferent judgement, not possessed with prejudice (howbeit *Vairus* and *Vallesius* runne a contrary bias) will passe for currant.

Arist. l. de insom. 2. c. 2. Lemnius lib. 2 c. 13.

Cap. 7.

How the generall rebellion of the body is occasioned by the eye.

NOw for the generall rebellio of the body, the words of our Saviour are plain, *if thine eye be evill, all the body is darke*; & in the chapter going before, wee instanceth in the eye, and the hand, as the two most offensiue members of the body; the one as the councellour to the heart, and the other as the executioner; whence S. *Iohn* fitly comparing all worldly vanities to a three headed Cerberus, or three shapte Chimæra, placeth the lust of the eyes, betweene the lust of the world, and the pride of life; to which middle head (in my judgement) may fitly be reduced, that excessiue delight, which wee naturally take,

Mat 6.23.

1. 2. 16.

take, in beholding one beast cruelly to worry, and devour another. And which is worse, in seeing one man combating with another; nay with wilde beasts, & that even to the powring out of bloud, and so sometimes the life it selfe, which among the ancient Romans was usuall, as may appeare by that complaint of *Lactantius* in his time, *They are angry* (saith he) *with the combaters, unlesse one of them be slaine, & as if they thirsted after humane bloud; they are impatient of all delay, they require fresh men to enter the lists, that they may instantly glut their eyes with another bloudy spectacle.*

De vero cultu. lib. 6. cap. 20.

'Tis an excellent observation, that S. *Augustine* hath of *Alipius* his friend in frequenting this sports, that being by his advise once withdrawne from them, & by company drawne thither againe;

Confess. l. 6. cap. 8.

gaine he told them, that they
ight force his body thither,
ut his eyes, they ſhould not,
hich proteſtation hee indeed
ade good; untill at length, a
ievous wound being given
y one of the combaters, a great
out was ſuddenly raiſed,
rough the theater; at which
lipius not able any longer to
rbeare, opened his eyes, and
eing the bloud trickling
owne, dranke in cruelty with
e fight, receiving a greater
ound in his ſoule, then the
ombater did in his head, nei-
her was he now the man that
ame thither, but one of the ma-
y, unto whom he came; and a
ue companion, or rather cap-
aine, of thoſe who drew him
ither by force. Hither alſo
ay be referred, the lewd mas-
ing, which the Papiſts uſe in
heir Carnivals, or rather Buc-
chanals,

chanals, at Shrouetide; the women marching through the open ſtreets, in mans apparrell and the men in womens; as alſo the Ieſuites exhibiting of heaven and hell, God and the Devell, the damned, and the elect upon their ſtages: to which may be added, the beholding of vaine & wanton pictures, ſuch as *Aretins*, ordinarily among the Italians, & weſt Indians. But for their dangerous effect, I refer the reader to that example which S. *Auguſtine* alleadgeth in his book of the city of God of a certaine young man, who looking upon a painted table in which was deſcribed *Iupiter* deſcending in a golden ſhowre into *Danaes* lap, takes hold of the next opportunity, of running into the ſame kind of ſenſualitie, and defends his fact, by the example of *Iupiter* the great Monarch

Lib. 2. c. 17. Ex Ter.

monarch and governour of the world. Lastly, here might challenge its due place, that lascivious, grosse action, which is ever presented, in the French Comedies and daunces; and sometimes in our common Mercerie interludes here at home, wherat the greatest part, would rely otherwise rather blush, then laugh; but that they hold that place in a manner priviledged: Against this abuse in plaies, did the Christians frequenting of them, being acted by the heathen, composed of heathenish matters, and instituted in honour of their heathenish gods; the fathers are eloquent, and copious, but especially the golden mouthed Doctor, *Art you not afraid?* (saith he) *doest you not tremble to behold with the same eye, with which thou lookest on thy bed, where the foule adultery*

Hom. 3. de David. & Saul. sparsim.

adultery was represented, the sa
cred table where the tremblabl
mysteries of the Sacrament a
performed? whiles thou accust
mest thy selfe to see such spect
cles, insensibly, & by degrees, bid
ding adue to shame and modest
thou beginnest to entertaine a
practise the same. Those very w
men, whom their own lewdnes,
unhappines, hath prostituted
the common use, are notwithsta
ding covered with the darke a
secret retiring places: and ev
they who haue sould their blus
ing, yet in such actions blush
be seene. But this monster ente
the theater, dares mount t
stage, & doth take a pride to pl
his part, in the publike view a
face of the world; and not onely
speake & doe naught, but to gl
ry and boast in it, and which
worse to professe himselfe a M
ster and teacher of Art, so that
regar

regard of the boldnes, the braſen forehead of the ſtewes, may juſtly challenge the title of Modeſty.

Cap. 8.

How the Eye was the chiefe occaſion of originall ſinne, and of examples in all theſe miſchiefes which formerly are proned to ariſe from it.

Now for originall ſin, which was the firſt perſonall in our firſt parents, and cleaues to all their poſterity as naturall, we finde the firſt outward occaſion of it to haue bin the faireneſſe of the apple apprehended by the womens eye, and the puniſhment firſt inflicted on it to haue bin the opening of the eies, whether of the mind or the body I diſpute not: whence it may be in the *Hebrew* the ſame word ayn. ſignifieth aſwell an eye as a Gen. 3. 6. 7.

fountaine; to shew that from it as from a spring or fountaine did flow both sinne it selfe, the cause of sin, and misery the punishment of both; and because by the eye came the greatest hurt, therefore God hath placed in it the greatest tokens of sorrow. For from it come teares, by which the expressing of sorrow is peculiar to man alone: in which regard it were to be wished that men would often peruse that excellent treatise of the government of the eyes written by *Mr Greinham*, a worke undertaken upō the like reason no doubt as was that practicall discourse of the government of the tongue, by the late reverend and ever renowned *Mr Perkins*. The former of which we doubt not but is so much the more acceptable, and usefull, as the subject is more large and errour

dangerous

dangerous; for the tongue discloseth what evill floweth unto it, but the eye keepeth it close which is a thing more perilous. But to proceed from reasons and precepts to examples (the most popular arguments) there doth not want in holy writ a cloud of witnesses to bring in evidence of the necessity and use of the precepts before laid downe. Of covetousnesse in *Achan*, of fornication in *Sichem*, in *David* and *Potiphars* wife of adultery, of gluttony in our first parents, of anger, envy, and revenge in *Saul*: in each of which particulars it pleaseth the holy Ghost (no doubt that hee that readeth might consider) to set downe in expresse tearmes the sense of seeing, as the first motiue which drew them into these particulars. 1. for *Achan* we haue it registred under his

owne confession. *I saw among*
Iosh. 7. 21. *the spoyle* (saith he) *a goodly Babilonish garment, and 200 shicles of silver, and a wedge of gold of 200 shicles weight, and I coveted them and tooke them.* 2. for *Sichem* the text it selfe is cleare.
Gen. 34. 1. *Then Dinah the daughter of Lea, the which shee bare to Iacob, went out to see the daughters of the Country, whom when Sichem the son of Hamor Lord of the Country saw, he tooke her and lay with her, and defiled her.* 3 for *David*
2 Sam. 3. 2. we find it in the forefront of his temptation, *And when it was evening* (saith the text) *David arose from his bed, & walked upon the roofe of the Kings Pallace, & frō the roofe he saw a woman washing her selfe, & the woman was very beautifull to looke upon, then David sent messengers, & took her away and she came to him, and he lay with her.* And for *Potiphars*

wife

wife the Text saith, *that she cast her eye on Ioseph, & said lay with me.* 4 for *Saul*, the Scripture is very remarkable, where its said that after the slaughter of the Philistians the women sang by course, *Saul hath slaine his thousand, & David his ten thousand; wherfore Saul had an eye on David from that day forward.* Lastly for our first parents *Moses*, the penman of God, or rather the spirit of God inditing to *Moses*, rather then that circumstance should be unurged is content to thrust it into a parenthesis, *Soe the woman* (saith the text) *seeing that the tree was good for meate, & that it was pleasant to the eye, & a tree to be desired to get knowledge, tooke of the fruit thereof, & did eate, and gaue it also to her husband, ane he did eate.* To these may be added, as *Apocripha* the example of the 2 Iudges in the

Gen. 39. 7.

1. Sam. 18. 9.

Gen. 3. 6.

Vers. 8.

ſtory of *Suſanna* of whom it's ſaid, That *they ſaw her walking daily in her husbands garden, & from thence their luſt was firſt inflamed towards her*, and to conclude this point for making up the muſike full to this univerſall deluge of ſin, may be added the cauſe that drew the generall flowd of waters upon the old world, which in the letter of the Gen. 6. 2. Text is expreſſed to be, that *the ſons of God ſaw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* And ſure it is to be thought that from the eye firſt ſprang the ſin of the *Sodomites* conceiued againſt the Angels which Gen. 9. 11. *Lot* receiued becauſe frō thence their puniſhment firſt began, according to that rule of the Ciuilians; who adviſe not ſo much the fact it ſelfe as the firſt originall cauſe frō whence it ſprings L. ſi quis de ſeruitute.

to

to be looked into. Vpon which ground was founded that more wise then strict law of *Zaleucus* in commanding the eyes of an adulterour to be put out as being either the chiefe guides or counsellours in that worke, and his own sonne afterward offending in the same kinde, rather then his law should be broken, content hee was good man to loose one of his owne eyes by that meanes to redeeme one of his sonnes. And upon the same reason of justice did *Oedipus* in the Poët execute upon himselfe the same kinde of punishment: and in the same member, though in the appearance of men for a different offence, was *Henry* the 2^d^ king of France striken by the finger of God, having that eye put out by the splinter of a staff broken in Tilting, with which not long before hee had vow-

Valerius.

Sen. in Oedipo act. 5.

ed to see *Anne of Burge* one of the president of the parliament of Paris, and some other of his associates of the reformed religion to be burnt, (if they persisted in that opinion) as *Serres* and *Thuanus*, both French and excellent Historiographers of this age haue left recorded. But to returne to the matter, once of this wee are sure, that the pleasing of *Herods* eye by *Herodias* daughters dauncing was
Mat. 14. 6. that which cost *Iohn Baptists* head, the minde of man ever conceiving great and little spots by the mediation of the eye, as *Labans* sheepe did their young
Gen. 30. 37. at the sight of the pilled rods which *Iacob* laid in the watering trough.

Cap. 9.

Of the falſe report, which the eye makes to the inner faculties, in the apprehenſion of naturall things.

NEither do our eyes onely ſerue as panders, and brokers, or rather traiterous porters, for the inletting of theſe enemies upon the ſoule, but alſo as falſe reporters in naturall, and artificiall things, and ſecret intelligencers in morall matters, for diſcovering her weakeneſſe to the world: the former of which wee daily try in diſcerning magnitudes, diſtances, proportions, colours, in which reaſon by concluſions drawne out of her principles often checkes & controules this ſenſe for falſe reporting; for inſtance we need go no further thē thoſe colours

which appeare in the rainbow, or on a doues neck by the reflection of the ſunne beames theſe night-chaſmes and gapings in the firmament. The ſeeming of Comets to be in the ſame diſtance from us, that ſtars and one ſtarre frō another; the ſparkling in the darke of precious ſtones, of the eyes of certaine beaſts, of glo-wormes, of rotten wood, of fiſh bones, and the like. S. *Baſil* in his *hexameron* demands the queſtion, who it is that in his owne experience hath not often tried, that through the water a little piece of ſilver, ſeemes to be double in quantity? and ſtraight things crooked? that from the toppes of high mountaines, heards of cattell ſeeme to be but ants, and from a watch towre a farre off, ſhippes under ſaile, but as flying doues; large ſquare towres like little round

pigeon

pigeon houſes, and the ſea and heavens to embrace and kiſſe each other. Theſe things all men know, and the greateſt part acknowledge, to be errour of the eye: though the learned onely, ſearch into & find out the cauſes of it; the diſcovery of which becauſe it falls not naturally within the compaſſe of this diſcourſe, I will not enter upon the unfolding of it; it being withall a theame (as I conceiue it) of difficulty, and tediouſneſſe alike; but will onely adde a concluſion moſt undoubted out of the rule of art, though hardly beleeved of the vulgar; that the ſunne (which the ſharpeſt eye cannot poſſibly judge to be aboue 2 or 3 foot broad) is found by juſt calculation, to exceed in bigneſſe the whole globe of the earth and water aboue 166 times. Hence is it that *Charron*

Vitellio in opticis. Ariſt. in lib. de ſenſu & ſenſibili & in meteoris.

Clavius.

ron in his treatiſe of wiſedome (a booke ſecond to none in this age for morall diſcourſes) and the *French Academy*, inſiſting herein in the ſteps of the Stoicks and Academicks; hold this ſenſe rather to hinder; then further true & ſound knowledge: though I confeſſe *Euſebius* in his preparation to the goſpell, and *Tertullian* in his booke of the ſoule labour the contrary, but rather out of a zeale (as I conceiue it) of freeing the workes of God from imperfection then out of any deep philoſophicall diſcourſing of this point: neither (to ſpeake a truth) do I ſee how in granting an imperfection in the worke, wee ſhould or can from thence draw an argument of want of goodneſſe; or wiſdome in the workman; eſpecially if the worke be of ſuch nature, as that it haue in

L. 4. c. 7.

it

it ſelfe freewill, to retaine, or deface that perfection, in which it was created.

Cap. 10.

A generall diſcourſe of the deluſion of the eye by artificiall meanes as alſo by the paſſions of the minde.

I Might here take occaſion to enlarge of the deluſion of the ſight by the ſubtiltie of the divel, by the charmes of ſorcerers, by the ſpells and exorciſmes of conjurers, by the legerdemaine of juglers, by the knavery of Prieſts and Friers, by the nimbleneſſe of tumblers, and ropewalkers, by the ſleights of falſe and cunning marchants; by the ſmooth deportment and behaviour of hypocrites, by the ſtratagems of Generals, by the giddines of the braine, by the diſtem- See. Scot. lib. 3.

per

per of phrenſies,& laſtly by the violent paſſions of feare & melancholy; beſides a thouſand pretty concluſions drawne out of the bowels of naturall Philoſophy, and the Mathematicks; by the burning of certaine mixt powders,oyles,and liquors: By the caſting of falſe lights,by the reflexion of glaſſes,and the like; of which kinke I will onely ſet down one concluſion which my ſelfe haue ſeene often practiſed, to the great aſtoniſhment of ſuch, as beholding it, underſtood not the reaſon of it. The practiſe is thus; take a ſtudy or cloſet, where (by cloaſing the wodden leaues) you may ſhut out all the light; then bore a hole though the midſt of one of the leaues to the bigneſſe of a peaſe, and cover it with a peece of ſpectacle-glaſſe,and when the Sunne ſhines on the ground before

fore the window, hold on the inside right before the hole (to the distance of 2 foot or thereabout) a sheete of white paper, or a large peece of faire linnen; and you shall perfectly discerne by the shaddowes, the shapes, and motions of men, and dogs, and horses, and birds, with the just proportion of trees, & chimnies, & towers which fall within the compasse of the sun neare the window.

To this artificiall conclusion, of deluding the sight may bee added a pleasant merry jest out of *Castilios* Courtier, of a gentleman who having lost all his mony at dice, and getting to bed in a great chafe, insteed of praying fell a cursing, and so a sleepe; which his fellowes perceiving, thought to put a tricke upon him by putting out their lights, & making a noyse as if they had Lib. 2.

continued

continued their play, whereat he ſuddenly awaking out of his new ſleep, fals to his old railing, that having gotten his money, they were ſet upon it purpoſely to vexe him, having no light to ſee what they did; they told him he was either mad or blinde; to thinke that they would play without light, or not to ſee it ſtanding full in his eye; to which he replyes, that if they ſpake in earneſt, hee had indeed loſt his ſight; ſuppoſing it to be a plague of God ſent upon him for wiſhing it ſo often on others: they to ripen the reſt, confirmed him in his opinion, till at length they brought him to vow to our Lady, I know not how many faſts & pilgrimages for the recovery of his ſight; which being performed falling hartily to his prayers, he fals aſleepe; now was the time to work the feat: his companions

panions cauſe lights to be conveyed into the chamber, & renuing the former noyſe, awake him the ſecond time, who now perceiving the lights which he ſaw not before, gaue God & our Lady ſolemne thanks for the recovery of his ſight, but performed his vowes at leaſure.

Le danger paſſé Le Saint eſt trompè.

Cap. II.

Of the deluſion of the ſight, by the immediate working of the divel.

NOw for the other particulars aboue named, I will not dwell upon any of them, but will onely point at ſome choice examples in the chiefeſt. Firſt then for the divels ſubtilty in deceiving the ſight, tis a matter agreed on on all hands that hee hath the power, (*Vertumnus* or *Proteus* like) to turne himſelf into any ſhape or (Chamæleon like)

like) into any colour: nay which is more, wheras the Chamæleon cannot change himselfe into white; yet can the Divell transforme himselfe into an Angell of light: and not only himselfe, but other things in such sort, that sometimes he makes them seeme to be present when they are not, and sometimes not to seeme when they are, and at other times againe, to appeare in another shape and fashion than they are indeed, & in their own nature. In all which kinds I find among the dutch writers plentifull & rare examples, but chiefly in *Lavater* & *Whitikind*, who hath written the best in this kind of any I haue met with; but in Dutch, and under the name of *Augustine Larcheimer*. For the practise then, of making things appeare to be present which indeed are not; the former of them

De spectris Von Zauberey

them brings this ſtory. *Henry* the ſecond Emperour of that name, vehemently ſuſpecting *Chunegund* his Empreſſe for uſing falſe play with a Courtier too familiar with her, his jelouſie was (as he thought) juſtly increaſed, for that the Courtier was often ſeen to come forth of her chamber, early in the morning, and alone; but the good Empreſſe being put to her purgation by the *Ordalian* law for the clearing of this unjuſt ſurmiſe, walked over fire-hot culters, with naked feet, unhurt, which diſcovered to the world aſwell her innocency, as the divels policy, in counterfeiting ſuch a ſhape, and uſing it in ſuch ſort, as might moſt incenſe the Emperour, and draw the Empreſſe, with others into undeſerved ſuſpition. The ſame author, in the ſame booke, relateth that

Lau. part. 1. de de ſpectris ex Alb. Crantzio l. 4. c. 5.

that himself had heard of a wise and graue man, one of the chiefe governours of the *Tigurin Canton*; that himselfe, & his servant, travelling in a sommers morning, through the meddowes, he saw (as him seemed) one of his neighbours committed beastiality with a Mare, but knowing the good honest report of the man, and thereby misdoubting his owne eyes, he gets him presently to his house; where he finds him good man, in his bed, fast a sleepe. Wherein we may see, as in the one, the divels businesse, in abusing the weakenesse of this sense, so in the other, Gods providence in clearing the innocent. I urge these examples to this end, that if these men had trusted their owne sight, & not made farther search, they had surely incurred what the divell by those sleights hunteth

eth after, the offending of God, & endangering their own ſouls in ſhedding of innocent bloud. If I might without tediouſneſſe, I would adde one hiſtory more, of the divels cunning in making things appeare, which indeed are not, which tooke effect according to his deſigne. (I confeſſe I urge it not ſo much for the fitneſſe as the ſtrangeneſſe of the ſtory.) It fell out in the year 1282, in a towne named *Hammel*, under the Duke of *Brunſwikes* dominion, an odde mate comming thither under the habite of a Ratcatcher, & having done good ſervice to the town, for which hee was but poorely rewarded; one day hee walkes through the ſtreet, playing on his tabour and pipe, by which meanes, a number of the children of the towne, flocking after him, followed him ſo far, till

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at length comming without the gates, he led them all into a little hillocke, where they all vanished together, & were never seen after to the number of 130. The relation I know cannot but seeme very stange, & therefore vvill hardly passe for credible, but *Wierus* a German borne, & chiefe Physition to the Duke of *Cleues*, and (as his works shew) a professed enemy to Monkish fables, constantly affirmes, out of his owne experience, that the act is at this day to bee seene registred in the records of the towne, and painted forth in the glasse window of the cathedrall Church, and besides that the street through which they passed, beares his name of the accident, and their ancient publike instruments of law, as bands, & leases beare date, as well from the yeare of the departure of their

L. 1. c. 16. de præstig. dæmonum.

their children, as from the incarnation of Christ; which inducements mee thinkes, are able to make a man swallow a great difficultie.

Now for the Divels second practise, in deceiving the sight, by making things not appeare which indeed are present, I finde a memorable example, which hapned not long since, at *Francfort* upon *Odera* an Vniversity belonging to the Marquesse of *Brandenburg*, where a certaine maide possessed as they thought, would often thrust her empty hand into the open aire, and draw it backe full of mony, which she tooke to the standers by, who notwithstanding saw nothing in the aire before it came to her hand, but afterward handled it, weighed it, tryed it at the touchstone, and found it currant good coyne, some part whereof

Whitikindus, c. 6.

whereof as they write is yet a
this day to be seene in the com-
mon treasurie of the Towne,
though I am not ignorant tha
the Divell hath given to some
good gold in shew, but in deed
as themselues haue afterwar
found it, leaues or shels, or such
like trifles. Here might justly
challenge its place, the relatio
of Gyges his going invisible, b
the vertue of turning his ring,
which if it were true, I certain-
ly beleeue it to bee the workin
of the divel, not of the ring, wh
notwithstanding at times faile
his followers even in this kin
as he did that graceleſſe impe
that in *Antwerpe* discharged hi
pistoll in the Prince of *Orang*
his face, with a full cõfidence o
escaping, being assured by on
Peter Timmerman a Iacobin
Frier; that by vertue of certain
characters, and reliques, after-

Ward

Io. Iaragnius. Ican petit lib. 5 del. histor. de pais bas.

ward found in his pocket, hee should remain invisible; but the poore youth had never the power to stirre out of the roome, being instantly thrust through, and stabbed to death by the Princes guard.

Cap. 12.

Of the delusion of the sight, by the inchantments of sorcerers.

FOr the inchantments of sorcerers, and souhsayers, that of *Pharaohs Magitians* is notable, which good divines hold to haue bin a meere imposture of the sight; either by casting some smoake, or mist before the beholders eyes, which might cause the rod to appeare like a Serpent, or by a nimble withdrawing of the rod and conveiance in of a serpent, as wee read of the substituting of a hart, Gen. 7.

to be ſacrificed in *Iphigenias* roome; the divell himſelfe being no more able to produce a forme of divers kindes out of a matter not diſpoſed to receiue it, then to create of nothing ſomewhat, or to turne that which hath ſome being, into nothing; the truth of which
Mat. 4. 6. poſition appears in our Saviours firſt temptation, and the divels owne confeſſion, *If thou be the Sonne of God* (ſath he) *command theſe ſtones to be made bread*; as if in other tearmes, hee had ſaid, if thou canſt make ſuch a change, I will acknowledge thee to haue an unlimitted and al-ſufficient power equall to the creation or annihilation of the world. Wherefore it is not to be thought that any Magitian or Enchantreſſe by oyntments, or magick ſpels can really and truly transforme at their pleaſure

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one ſhape into another (as ſome haue fondly imagined) eſpecially that of a man into a catt, or dogge, or woulfe, ſince God hath reſerued it, as a ſpeciall peculiar to himſelfe alone, as both the Councell of *Ancyra* under pain of excommunication, whoſoever ſhall affirme the contrary, And S. *Auguſtine* aſwell in his books of the city of God, as of the ſpirit and ſoule, hath defined it (howſoever *Cardan* and * *Daneus* in his dialogue of witches cite him to the contrary) ſo that our concluſion muſt be, that even this is nothing elſe but a deluſion of the ſight either by fitting the skinues of ſuch beaſts to the bodies of men and women, who by a deepe ſtrong imagination, or naturall diſeaſe, ſuppoſe themſelues to be ſuch indeed, as they ſeeme to be; or by applying to them aiery bo-

Lib. 18. Cap. 18. Lib. 15. Cap. 80.

de variet. * Cap. 1.

dies; which sometimes to be so is manifest in that being torne with the teeth of dogs, or striken with staues, their former shape soone vanisheth, but the print of the blow remaineth. To which purpose *Whitikind* I remember maketh report of an old woman in the Dukes of *Meckelburges* country, who
Cap 12. appearing in the shape of a great mastiue dogge, the hounds espying her, ran with full mouth upon her, and the country hinds with prongs, and pike-staues, fell about her, till at length shee being sore wounded, the shape of the mastiue vanished, and nothing was left to the stake but a poore silly old woman, begging mercy and pardon: this news being brought to the Vniversity of *Francford*, where our Authour then liued, *Iodocus Willichius* their professour of Physicke

Phyſicke, from thence took occaſion to diſcourſe of this point now in hand and in the end approued that concluſion which we haue aboue proued. The patrones of the contrary opinion as *Bodin*, & *Sprenger* in his book of the hammer of witches, urge the reall transfiguration of *Vlyſſes* followers into beaſts, *Diomedes* ſouldiers into birds, and that unſavory ridiculous tale, of an egge which a witch in the kingdome of *Cyprus* neere the city *Salamin* ſould to an Engliſh man, and by the ſame transformed him into an aſſe; and made him her market mule three yeares, and that at laſt ſhe remetamorphiſed him into the ſhape of a man againe. Beſides theſe they bring the transformation of divers paſſengers in Italy in the time of S *Auguſtine*, being there, into carriage horſes, by

In dęmonologia.

certaine alewiues, but chiefly they ſtand upon *Nabucadneſars* change into a beaſt, and *Lots* wife into a pillar of ſalt: to which I anſwer that theſe changes are either to be underſtood to haue happened rather in the affections of the minde, then in the figure of the body, or if ſo, rather by the immediate finger of God, then by the working of the devill, and for thoſe reall true effects, which ſeeme to be the inſepcrable companions of a reall change, as ſwift running, devouring of children, undergoing of great burdens, and the like; I hold ſome of them to haue beene performed by the devill himſelfe in a ſeeming phantaſticke body; others in the bodies of beaſtes, poſſeſſed by himſelfe, and laſtly not a few, by beaſts themſelnes ſuddenly conveied into the place

of such; as witches suppose they haue transformed all by the delusion of the eye, and none of thē by any reall or true change: it being no more possible, for the reasonable soule of a man to to dwell in the body of a beast, then for the unreasonable soule of a beast to dwell in a mans body; which if wee should grant, I see no reason but upon the same ground, aswell a gap might be opened, and way be given to *Pythagoras* dreame of the interchangable recourse of soules, from beasts to men, and from men to beasts againe.

Cap. 13.

Of the delusion of the eye, by the exorcismes of Conjurers.

For the exorcismes of conjurers, and necromancers, in raising the dead, that one ex-

Sam. 1. 28. ample of the witch of *Endor* is sufficient, to proue them all meere delusions of the sight, it being not to be thought, (besides the generall reason, that the soules of the righteous, are in the hands of God) that the true *Samuell* would be drawne to answer him, whom God had denyed to answer *by dreames, by Vrim, or by Prophets*; or that *Samuel* would haue suffered *Saul*, to haue done him worship, by the inclining his face to the ground, and bowing himselfe; or lastly, understanding that *Saul* was rejected of GOD, would notwithstanding haue assured him of being with him the next morrow, except wee should affirme, the good, & the bad, the castawaies, & the chosen to go both to one place. Though the papists indeed, to maintaine their *Limbus*, and their purga-

tory

tory fire (which except, they ſtill keepe in, that of the Popes kitchē will ſoone go out) would needs haue it to be a true reall apparition, grounding thēſelues upon theſe words, *And Saul knew that it was Samuel*, which in my underſtanding, inforce not ſo much a certaine knowledge, as a full perſwaſion which grew no doubt, out of the cunning and artificiall counterfeit, which hee ſaw repreſented before his eyes: the devils art being ſtrange in that kind, as may appeare by the apparition of *Mary* Dutcheſſe of *Burgundy* to her husband *Maximilian* afterward Emperor, raiſed by *Trithemius* Abbot of *Spainheim* at the Emperours own requeſt out of a vaine curioſity of ſeeing her once againe. The Ghoſt (as the ſtory ſets it downe) did in all parts ſo liuing repreſent the V. 14. Whit. c. 8.

dead Empreſſe that not ſo much as a little blacke wart, which ſhee had in the hinder-part of her necke, was wanting; as both the Emperour himſelfe & the ſtanders by did well obſerue. *Cornelius Agrippa*, & *Iohn Fauſtus* were renowned in this kinde, for under this head may fitly be ranked the ſhewing of the viſage of ſuch in a looking-glaſſe, as had ſtolne any thing, or committed any villany, and lay unknowne; the preſenting of Bankets onely for ſhew to pleaſe the eye, by deceiving it; not for ſubſtance to delight the taſt, or content the ſtomach. But of all I haue heard, or read of this nature, the rareſt was that of *Albertus Magnus*, who living at *Colen*, and the Emperor *William* Earle of *Holland* paſſing that way, from his coronation at *Aix*, and hearing of this mer-

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ry Monke, desirous to see some of his tricks, sent for him, and after kinde entertainment, acquainted him with his purposes, the Monke not scrupulous of shewing his art, thus drawne in, began to set the spirit of his wits, or rather the wit of his spirits a worke; & not long after caused the chamber, where was the emperour, with his courtiers about him, suddenly to be flored over with greene grasse, hearbs, plants, flowers, roots, & trees among; upon which were delicate fruits, and birds; some singing, others chirping, to the great admiration, and astonishment of the beholders; It being in the dead of winter, a perfect representation of the spring.

Whitik. cap. 8.

CAP.

Cap. 14.

Of the deluſion of the eye by the impoſture of Prieſts and Friers.

FOr the knavery of *Prieſts*,& *Friers* without doubt the greateſt parts of thoſe Ghoſts, fairies, pixes, hobgoblings, that haue bin ſeen to walk in former ages hauebin ſet on foot by theſe people ; partly to get money to their coffers, in cauſing them ever to begge ſomewhat for the Church; and partly reputation to their order in ſhewing the vertue of their exorciſmes upon them. The like may be ſayd of the ſweating, and weeping of their images, of the rowling of their eyes & nodding of the heads. It is worth the remembring which *Eraſmus* recounts to this purpoſe, of a Prieſt; who

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a little before *Easter* in the night, conveyed into his Church yard liue crabbes, fastning little waxe candles burning to their sides, they creeping in this sort about the graues, made a feareful shew in the night, & none durst come neare to discover it. The report being cast abroad, was entertained with a fearefull kind of reverence of the most, and the wisest were content to be hudwinckt for company. The next Sunday comes the Priest to play his part, and out of the pulpit tells them very seriously that these walking spirits were the soules of their dead friends, who being sore tormented in purgatory, begged to be loosed from those paines, by masses & almes; this perswasion went currant, untill at length by the negligence, or forgetfullnesse of the Priest, two or three of the crabs were Lib. 22. Epist. penult.

were found in the day time among the rubbish, with the candels sticking to their sides, by which meanes the knavery was detected, and the Priest punished. To these may bee added those comicall impostures for the casting out of divels practised by Priests, and Iesuits, in the principall part is proved to be nothing else but the delusion of the beholders sight; & *Geffery Chaucer*, who had his two eyes, witte, and learning in his head, spying that all these brainlesse imaginations were the forgeries, & legerdemaine of crafty and lecherous Friars; either to maske their venery, or to inrich their treasures, playes upon them thus

For there as wont to walkē was an Elfe
There walketh now the limitor himself,
In every bush & under every tree:
There is no other incubus but he.

Cap. 15.

Of the deluſion of the ſight by the diſtemper of the braine.

FOR the diſtemper of the brain the cauſe is cleare in *Aiax*, who ran upon a heard of ſwine with his drawn ſword in his hand, ſuppoſing it to haue beene the army of the *Grecians*, & hung up the 2 greateſt hogs, taking them for *Agamemnon*, & *Vlyſſes*, the former as his competitour, and the latter as a partiall Iudge; the like we read of *Pentheus*, who in his mad moode, thought he ſaw two ſunnes, and two cities of *Thebes*; of *Oreſtes*, who ſaw his mother in his ſiſter, & *Agaue* wild beaſts in her chirldē. Theſe miſtakes were in raging perſons; but others there as much miſtaken, howbeit in a merrier vaine, as hee of whom

Ariſtotle

Aristotle speakes in his book of *wonders*, who living in the City of *Abydos* in *Asia*, would spend whole dayes by himselfe alone in the empty theater; commending the Actors, and clapping his hands as if he had seen some stately Tragedy.

Cap. 16.

Of the deluſion of the eye by the ſmooth carriage of Hypocrites.

For the ſmooth and cunning deportment of hypocrits, & diſſemblers, I need not goe farther then common experience, to ſhew that their ſpeciall skill conſiſts in caſting a miſt before the eye of the world: which the *Cynicke*, no doubt, well underſtood when hee cryed out that the graue beard, and the long cloake he ſaw, but the Philoſopher he ſaw not. Whence it is that

that these kind of men are ever painted forth unto us by the resemblance of things which most deceiue our sight; as of wolues masked under sheep skinnes, of tombes and monuments, which on the outside are whited over, and sometimes set out with curious workes, in mettals and carved stones, of divers colours, but within are full of rottennes, and dead mens bones: of Apothecaries boxes which without are fairely painted, but within are full of poysons: of tragedy books which without haue covers of velvet, with strings of silke, and claspes of silver, but within are full of perjuries, and murders, and incests; of those apples: which are reported to grow in the land where *Sodome* stood, which appeare exceeding faire, & beautifull to the eye, but being once touched with the finger, Solinus.

finger, they moulder into ashes: of the hill *Etna* which without is ever cold and white with a mantle of snow, but within burnes with continuall flames: of the *Egyptian* temples, which without shine with gold, and jeat, and marble, but haue within some little Ile, a Crocodile or serpent for the god, unto which they are dedicated: of those pictures which on the one side represent a faire gentlewoman, & on the other, an horned *Satyre*: Lastly of *Cebes* tables in which pleasure, and good fortune are seated in the forefront; but griefe, and punishment, and revenge, and dispaire, lie hidden in a darke obscure corner behinde. So that except a man had the eyes of those Spaniards (which *Delrio* in his magicall disquisitions reports himselfe to haue seene at *Madrid*) who could

Lib. 3. Cap. 3. Qu. 4.

could see into the bowels of the solid earth, and there discerne minerals, & quarries, & springs: It is impossible but that in our ordinary conversing with men, we should often with *Esops* dog catch at shadowes, and let goe substances.

Cap. 17.

Of the delusion of the eye by stratagems of warre.

LAstly for stratagems of war I will instance only in two, the one of our owne Chronicles devised by *Stygan*, Archbishop of *Canterbury*, & put upon *Willia* the *Conqueror* at his entrance into Kent; by commanding his souldiers ready armed to range themselues into three squadrons with young trees, or big boughs in their hand, and so to attend the comming of their enemy;

enemy; the conquerour, (according to the Archbishops project) supposing hee had seene a wood before him, and still marching towards it, found himselfe to be wrapped in the midst of his enemies, before he could discry where they lay incamped. The other is out of the Roman history, invented by *Hannibal*, and put upon *Fabius*, by tying wads of straw to Oxehornes, which being fired, and the Oxen let loose towards the enemies campe, in the dead of the night, some of them affrighted with the sight, as it drew nearer & nearer toward them, withdrew themselues from their tents, and by little & little drew the rest after, till at length *Hannibal* found a cleare coast to escape with his army, being before hardly beset; and in great straights. To these may bee added

Livie.

ded two other famous oversights in warre, of the same nature with the former, but differing in this, in that they were rather incurred, then imposed: the former by *Charles* Duke of *Burgundy*, vvho lying at the siege of *Paris*; and having certaine intelligence of the Kings drawing toward him, for the raising of it, sent out his scouts to discover the coast, but the day being somwhat farre spent, and clowdy withall, they tooke a field not farre off, overgrowne with high thistles, to bee the Kings pikemen (as *Gaal* in the booke of *Iudges* tooke *the shaddowes of the toppes of the mountaines to bee men*) which errour caused afterward in the Dukes army much trouble and some losse. The latter is of the *Moabites* vvho mistooke the morning shining of the Sunne upon the

Comines.

9. 26.

2. Kings, 3. 21.

the waters for the colouring of bloud: the words of the text be these, *and when the Moabites heard that the kings were come up to fight against them, they gathered all that were able to beare harnesse, and upward, and stood in their border, and they rose early in the morning when the sunne arose upon the waters, and the Moabites saw the water over against them, as red as bloud, & they said the kings are surely slaine, and one hath smitten another: now therefore Moab to the spoyle; and when they came up to the hoast of Israel, the Israelites arose and smote the Moabites, so that they fled before them, but they invaded them and smote Moab:* not much unlike this serious narration is that jest which *d'Accords* puts on the Duke of *Vandosme*, the common tabour of the French wits, who (after their fashion) having caused

cauſed his wine (in the heat of ſummer) for the better qualifying and refreſhing of it, to bee let downe in a bucket, into the bottome of his well, & not long after going forth to ſee the manner of it, having never before ſeene his face in the water, and then ſuddenly eſpying it, but not underſtanding frō whence it ſhould proceed, runs in in all haſte, and cryes for help for the beating down of the *Antipodes*, who were drinking his wine in the bottome of the well.

Cap. 18.

Of the deluſion of the eye by painting.

THeſe latter examples may not unfitly bee reduced to the deluſion of the ſight, wrought by the ignorance of naturall cauſes, but among all artificiall

artificiall deceiving of the eye, (wherof I intended in this place chiefly to ſpeake) that of painting, and limming is the moſt noble; by which not onely unreaſonable creatures, as birds by flying at painted grapes haue beene deceived; but men alſo, nay (which is more) a Painter himſelfe; bidding his Corrivall (if hee feared not ſhame by his worke,) to draw his curtain, and preſent his table to the publike cenſure, whereas the curtaine was indeed but counterfeit; and by that meanes vvas the price adjudged the latter: for that the one had deceived birds onely, the other men. For ſo it is that this ſenſe which I finde not in any of the reſt, is ſo bewitched that its thē moſt delighted whē tis moſt deceived by ſhadowings, and land-skips, & in miſtaking counterfeits for truths.

CAP. 19.

Cap. 19.

That the eyes ſerue not onely as treacherous porters, and falſe reporters in naturall and artificiall things, but alſo as ſecret intelligencers, for diſcouering the paſſions of the minde, and diſeaſes of the body.

NEither doe our eyes onely ſerue as falſe reporters to the minde, in naturall and artificiall things, but as ſecret intelligencers, in morall matters, for diſcouering her weakeneſſe to the world. Thus by a fierce ſparkling eye, wee diſcouer anger; by an open ſtaring eye, unſtaydneſſe: by a rowling unſetled eye wantonneſſe; by a hollow wan eye, envie, and iealouſie; by a hauty skornfull eye pride; by a narrow dejected eye, baſe-

neſſe; by a dull fixed eye, heavineſſe of ſpirit; many times to the ſhame, and ſometimes to the diſadvantage of him that is diſcovered; his enemies by this meanes gaining advantage to worke upon that paſſion by which they ſee him poſſeſſed, or to which they judge him moſt inclined: to this agrees that of

Prov. 17. 24. *Salomon, Wiſedome is in the face of him that hath underſtanding; but the eyes of a foole are in the*

3. 16. *corners of the world*: and of *Eſay*, *The daughters of Sion are haughty and walke with ſtreched out*

Eccl. 9. 7. *necks, and with wandring eyes*: wherefore the ſonne of *Sirachs* counſell is good, *Goe not thou gazing about in the ſtreetes of the city, neither wander thou in the ſecret places thereof, for a wiſe man will eaſily diſcry thee and he that hath underſtanding will know thy thoughts.* Neithes will

paſſions

Passions of the minde alone, but with all the diseases of the body, and in them their increasing and decreasing, by the eye more then by any other part, laid open to the view of the world; whence it is that *Hyppocrates* out of his owne observations rightly counsels practicioners in phisicke in visiting their Patients to view the face well, and in it especially the eye, because by nothing sooner is the hability or weakness of the inner faculty discerned; and hence it is that *Orpheus* tearms the eyes *the looking glasse of nature*, *Aphrodisius the casements of the soule*, *and Blemor the Arabian* went so far as to affirme that the soule had her principall dwelling and mansion house in the eyes. Here then let *Momus* be summoned to natures court, and pay her honourable amendes,

for having injuriously accused her, that in the fabricke of mans body there wanted christall windows in the breſt, to diſcover the thoughts, & divers paſſions of the heart to the world.

Cap. 20.

Of the infinite diſeaſes and caſualties which the eye is ſubject unto.

NOw beſides this ſecret intelligence, which the eye giues the world of the ſoules weakneſſe; and the bodies imperfections; I finde themſelues ſubject to farre more diſeaſes from within, and caſualties from without, then any other member. *Charron* in his booke of *wiſdome* counts the diſeaſes only to be 120, but *Rhodigin*, who runs over the particulars, brings in a catalogue of a greater number,

Lib. 1. c. 11.
Lib. 7. cap. 20.

ber, and *Laurentius* in his treatise of the eye, purposing to speake of this matter begins in this manner. *I will not undertake* (saith he) *in this place to set down any exact description of the diseases of the eye, it being an enterprise too tedious, which would require at least an hundred severall chapters, the particulars are so infinite.* And sure if we consider aright the divers peeces, and parcells of the eye, as the three humors, the 7 tunicles, the muscles, the vaines, the arteries, the nerues, the spirits, and withall understand that each of these hath his severall diseases proper to it, besides those which are many time imparted from the distemper of the braine (with which the eye beholds a marvelous correspondence) and those which are incident to the whole ball of the eye as excesse,

or defect in quantity, improper ſcituation, or figuration or the like, cannot but conceiue as much as is before affirmed, eſpecially if to theſe internall diſeaſes we joyne thoſe externall accidents, offenſiue to it, winde, duſt, ſmoake, gnats, ſtraines, ſtripes, bruſes, ſometimes to the diminution, & ſomtimes to the depravation, and not ſeldome to the totall loſſe and periſhing of the ſight. But aboue all it is moſt conſiderable that light the very object in which it moſt delighteth, and comforteth it ſelfe, is not withſtanding moſt hurtfull and dangerous to it by diſperſing and diſſolving (as it were) the optick ſpirits; as may appeare by S. *Paul* ſtriken blind, with a light from heauen which ſuddenly ſhone round about him: and by *Zenophons* ſouldiers who travelling many daies, through

through the ſnow, the greateſt part of them loſt their ſight; To this end 'tis worth the remembring, which *Galen* mentioneth in his tract of the ſight, that *Dionyſius* the tirant of *Sicily* being diſpoſed to puniſh any vvith blindnes, would firſt caſt them into a deepe dungeon in which was no creviſe, or chinke for admiſſion of the ſunne beames, where having kept them by the ſpace of certaine daies, they were in a cleare ſun-ſhine weather, inmediately from thence brought into a higher chamber full of lights, and all parieted over with a bright kind of plaiſter; by which meanes ſurfiting (as it were) and glutting their eyes upon the new freſh luſtre, within a while (according to the tyrants deſigne) they became ſtarke blinde. The truth of this aſſertion is alſo proued by the

Li. 10 de uſu partium. ca 3.

experience of seeing the starres at noone day, from the bottome of a deep well, or when the sun is ecclipsed (as *Thucidides* witnesseth it happened in his time) the sight being otherwise so dazeled with the clearenes of the Sun beames, that it cannot possibly apprehend or discern those lesser lights in presence of the greater: but besides these assaults of the sight from without, and diseases arising from the naturall disposition from within; divers kindes of meates, and sauces there are, in our ordinary diet, which serue as much to diminish or depraue the sight, as to nourish or augment the body of these. *D. Baily* in his treatise of *the preservation of the eye-sight*, hath mustred up a faire troup; which mixed with some other accidents, the schoole of *Salerne* hath notwithstanding

ding ſummarily, and pithily comprehended in a few verſes, and becauſe they are happily rendred by *S. Iohn Harington* I will ſet them down in our own mother tongue.

Wine women, bathes, by art or nature wrought,
Onions, garlike, muſtard-ſeed, fire and light,
Smoake, bruſes, duſt, pepper to powder brought,
Beanes, lentiles, ſtraines, wind, tears, and Phœbus bright.
And all ſharpe things our eye ſight do moleſt,
Yet watching hurts them more then all the reſt.

Among which one hath unhappily marked two things, as offenſiue to the ſight, which notwithſtanding are moſt neceſſary in the life of man, *hic & hæc ignis*, the one to the preſervation of mankind, and the other of particulars. The former of

which notwithſtanding is foũd to be leſſe offenſiue to the eye-ſight in other countries, eſpecially in the higher *Germany* then 'tis here with us; there being ever in their hypocauſts a convenient warmth: Howbeit the fire be never ſeene; ſo that, the ſcorching heat (which is it that dries the chriſtallin humor, and by that meanes hurts the eye) is not felt in thoſe parts. Others there are, who note two other things, as uſeful in another kind and yet as offenſive to the eye and to that purpoſe alleadg the authority of the ſame author.

Shee that hath hap a husband bad to bury,
And is therefore in heart, not ſad, but merry;
Yet if in ſhew good manners ſhee will keepe,
Onions or muſtardſeed will make her weepe.

But for my part I tooke eſpeciall

all notice of watching, and teares, the one being the readieſt meanes to gaine knowledge, & the other to giue vent to our griefes, to which may be added faſting, as hurtfull to the ſight & yet more uſefull in a Chriſtian mans life then any yet named.

Cap. 21.

That the eye is not ſo uſefull for gathering of knowledg, as is pretended, whether we conſider it abſolutely in it ſelfe, or in reſpect of the hearing.

And ſurely for the gaining of knowledge I durſt confidently affirme, that were the eye never ſo indefatigable; in watching or informed the inner faculties aright in all it apprehended; yet in moſt things can it not poſſibly without the help of

of hearing, hunt out the trueth, ſince as well in the workes of art as nature, that which hath greateſt force in actuating, and quickning the thing wee ſee (as the ſoule in the body) is notwithſtanding it ſelfe for the moſt not ſeene; the ſtatelineſſe of houſes, the goodlineſſe of trees, when wee behold them delighteth the eye; but the foundation which beareth up the one, and the roote which to the other miniſtreth ſap and juice, is in the boſome of the earth concealed. And generally the ſight is not capable, but of corporall, accidentall, particular things; and in them onely of their cruſt, and ſurface, and that only in direct objects, and by helpe of the light: whereas the hearing apprehends all manner of ſounds, from all differences of places, as well from be-

behind as from before, and that at all times as well in the darke, as in the day, and that vvhich chiefly makes for the increaſe of knowledge, univerſalls, immaterialls, and the inward parts of things. Therfore *Socrates* as for other things, ſo for this among the reſt was adjudged by the oracle the wiſeſt living; that caſting his eyes upon a faire but ſilent face, he bid him ſpeake, that he might ſee him: as if hee had ſaid in other tearmes that the ſenſe of hearing, makes more to the underſtanding of the true nature of things, then that of ſeeing; and in this caſe one eare-witneſſe is of more value then ten eye-witneſſes. Thus doe we judge by the hearing onely of the temper of mettals, the foundneſſe of timber, the emptineſſe of veſſells, the deepnes of waters; & ordinarily, in the courſe of

of life, we finde the hearing to be the ſenſe of precept and rule, ſafe, and certaine alike; but the other of example, & imitation, no leſſe dangerous, then incertaine. Whence it is that we haue heard of many blinde men who haue become famous for wiſedome & learning; but of deafe men we haue not heard of any: for which cauſe (as I ſuppoſe) in our common law ſuch as are borne deafe, though they ſee perfectly well, yet are they ranged among mad men, lunaticke perſons, and children, whom (as *Bracton* affirmeth) in caſes of felony, their very want of common reaſon and underſtanding priviledgeth from the ordinary puniſhment inflicted by law: but for ſuch as are borne blinde I find no ſuch priviledge; the law ſuppoſing them to bee as capeable of reaſon as others, and not only

onely capable to conceiue reaſon, but to expreſſe it as well by ſpeech as writing, which in men borne deafe is not onely unuſuall but (in mine underſtanding) impoſſible. Wherupon in the civill law, though they be indeed excluded frō interceſſion or poſtulation as they call it, (though upon a blind[h] reaſon in my judgmēt) yet are they not forbidden to ſupply the places of judges, or magiſtrates, it being not the blindneſſe of the body, but of the minde, which taketh away the faculty of judging; as the judicious *Hotsoman* hath well ſtated the queſtion; affirming withall, in the ſame place that hee ſeeth no Canonicall hindrance, but that men blind from their very birth may be ſufficiently inſtructed in the civill law, and other liberall ſciences: upon which grounds I will remember, at the laſt

[h] Quod in ſignia magiſtratus videre non poſſint. d. p. 1. l. 3. t. 1. L. quæſt. illuſt. Qu. 28.

laſt commencement ſaue one held at *Cambridge*, twas proved, and defended that a blind man might lawfully ſupply the place of a judge. And thus much my ſelfe I dare confidently affirme, that want of ſight is many times the occaſion of cutting off partiall reſpects, then which nothing is more inwardly neceſſary to the office, and rightfull proceeding of a judge. Now how forward we are to paſſe our judgment according to the outward appearance, let that one example of *Samuel* (one of the uprighteſt judges that ever *Iſrael* bred) ſuffice to proue, who being cõmanded by God to annoint one of the ſonnes of *Iſhai*, king of *Iſrael:* when they were all come before him, he looked on *Eliab* the eldeſt and ſaid, *ſurely the Lords annointed is before him, but the Lord ſaid unto Samuel*

1. Sam. 16. 27.

muel looke not on his countenance nor on the height of his ſtature, becauſe I haue refuſed him, for God ſeeth not as man ſeeth, for man looketh on the outward appearance, but God beholdeth the heart, which in effect is the ſame thing that S. *Iames* condemnes in his Epiſtle to the 12 tribes; *If there come into your company* (ſaith he) *a man with a gold ring & goodly apparrell, and there come in alſo a poore man in vile rayment & you haue a reſpect to him that weareth the gay cloathing, are yee not partiall in your ſelues: and are become judges of evill thoughts?* 2. 2.

Whence the Evangelicall Prophet *Eſay* ſpeaking of the *Meſſias*; tels us that *the ſpirit of wiſedome and counſaile ſhall reſt upon him*, and immediatly addes this as an effect flowing from it, or a ſigne to diſcerne it by, *he ſhall not judge according to the ſight of the eyes.* 10, 2. 3.

Eccles. *eyes. Commend not therfore a man in his beauty, nor despise a man in his outward appearance.* Now besides the cutting off of these partiall respects in a judge, blindnes also occasioneth (as is already proved at large) the taking away of lustfull lookes, which as often prevent the course of justice, as may appeare in the story of *Susanna*, and by that worthy speech of *Pericles* to *Sophocles*, who admiring and commending the faire face of a boy that passed by, *Pericles* telleth him plainly, that not onely the *Prætors* hands ought to bee cleane from bribes, but his eyes too (& that much rather) from lustfull lookes. But now to returne again from the particular office of a judge, to the generall point proposed which was the gathering of knowledge & wisdome: we read that *Democritus* supposing

ſuppoſing the ſharpneſſe of his ſight to hinder the quicknes of his wit; was contented to plucke out both his eyes for the better compaſſing of that one ende, which hee attained ſo well that (as *Tully* witneſſeth of him,) though he were not able to put a difference between blacks and whites, yet was he able to diſtinguiſh between good & bad, juſt and unjuſt, honeſt & diſhoneſt, and without the variety of colours could hee liue happily, without the knowledge of things he could not, and when others ſaw not that which lay before their feete, hee travelled through all infinity, ſetting no ſtint to his boundleſſe conceit; and I ſurely for my part am clearly of opinion, that howbeit his practiſe in this caſe, bee not to be allowed much leſſe his example to be followed; yet the Tuſc. 5.

reaſon

reaſon and ground of the action was not ſo ſtrange, and ridiculous as ſome men haue conceited it, it being a neceſſary certaine means for the unity of the thoughts, and by it redoubling of their force, which by the ſight are commonly diſtracted in the variety of objects; & by conſequent looſe much even of their naturall ſtrength; the truth of this aſſertion partly appeares in that little but excellent deſcription of the *Spaniards* life in which among all the maſters of all conditions whom *Lazarillo de Tormes* ſerved; we find none comparable to his blind maſter, for the ſmelling out of his knaveries; but yet more fully in our night meditations, which by reaſon of the reſtraint of our ſight ſpring from our moſt retired thoughts; and by this meanes for the moſt part ſavour

as

as much of judgement, & ripeneſſe, as thoſe of the morning, of quicke & ready diſpatch; for which cauſe (as I ſuppoſe) the greeks haue giuē the ſame name to the night & good invention: and one of the ſharpeſt Philoſophers that ever put pen to paper, borrowed his name from darkneſſe. Beſides it is noted of our Saviour (whoſe imitable actions, ought ever to bee our patterns) that he prayed oftner in the night, or alone in the garden, or upon the mountaine; then in the day, or in the preſence of company: and himſelfe commands us the practiſe of the ſame exerciſe retired apart, and our chamber dore ſhut; & ſurely reaſon me thinkes teacheth us thus much, that the ſoule being ſhut up, and kept in from peeping out, and as it were gazing abroade through the caſements

ἐυρώτη. Scotus. Mat. 6. 6.

of

of the body, shee must by constraint reflect her beames upon the contemplation of her selfe, and such things as she hath before apprehended.

Cap. 22.

Containing an answer to an objection that man alone hath therefore given him an upright figure of body, to the end he might behold the heavens.

IF any here object that God hath given man aboue all other creatures an erect and upright countenance, and (as the Anatomists haue obserued) one nerve more then to bruit beasts, for the turning of the eye upward, to the end hee might behold the heavens, and in them, (as in large characters drawn in faire velom) the glory of their maker; I answer that man indeed

deed considered in the state of integrity, might & would haue made excellent use thereof; but in the state of corruption the greatest part, either thereby are induced to Idolatry (as hath beene before shewed) or which is no lesse pardonable with *Thales* whiles they looke up into heaven, fall into the ditch of curiosity, and presumption, and from the contemplation of the starres (notwithstanding that in producing particular effects, they concurre onely as universall causes) (rushing into the chaire of God) haue peremptorily decreed of the alteration of whole states, the destinies of Princes, & private men: secrets no doubt sealed up & fast locked within the bosome of the eternall wisdome; but only when it selfe pleaseth upon extraordinary occasions, to disclose and impart

impart them to the ſonnes of men; and (which is worth the obſerving) whiles theſe men pretend to ſee in the ſtarres the notable actions, and events of the whole world, (as *Menippus* is fabled to haue done from the circle of the moone) yet know they not many times what is acted in their owne cloſets by their owne ſervants, and children, or with their wiues and daughters in their own houſes: Parallel with theſe figure-flinggers may not unfitly be matched thoſe fortune-tellers, who undertake to foretell men and womens marriages & fortunes by their pretended art of Phiſiognomie and chiromancy, the one conſiſting in beholding, the trayes of the viſage, & the other the lines of the hand; but the folly of both appeares in that one wiſe anſwer of *Socrates* to

a professour of these arts, who looking stedfastly on him, and out of the grounds of his profession pronouncing him to be vitiously given, *Socrates* replies that indeed he said somewhat if a man liued as a beast, and followed the dispotion of his inbred corrupt nature, not rectified by education or morall vertue.

Cap. 23.

Setting downe at large the hinderances of the eye in the service of God.

NOw to proceed from the little service which the eie performes us in the gaining of knowledge to the ill offices which it supplies in spirituall exercises, let every man in this case but examine his own conscience, either when himselfe

speakes to God in prayer, or when God speakes to him in preaching (which two are as it were the ascending and descending Angels in Iacobs ladder) and he shall surely finde, that the divell takes occasion to withdraw his minde from the serious thoughts of those exercises by nothing more then by the wandring of the eye, for the prevention of which mischiefe we see those that are appointed to die in commending themselues to God before the stroak of justice, and others as well at thanksgiuing at meales, as other publike prayers close their eyes, & cover their faces; which howbeit some others censure, yet do I nothing doubt but the practice of it first grew out of a sensible feeling of this kinde of temptation. Whence it is that S. *Paul* commands women

1. Cor. 11. 10.

men to be covered in the Church, by reason of the Angels, either leaſt the bad Angels by that meanes take occaſion to ſtirre up ill thoughts (as ſome interpreters thinke) or leſt the Miniſter who is elſe where named the Angell of God, ſhould thereby take offence (as others are of opiniõ) which cuſtome remained among the *Corinthians* (unto whom S. *Paul* wrote this Epiſtle) unto *Tertullians* time, as himſelfe witneſſeth in his book *de velandis virginibus* in which he diſputes excellently for this preſent purpoſe. *Such* (ſaith he) *are the eyes of the virgin that deſire to be ſeene, as thoſe that deſire to ſee her, the ſame kinde of eyes deſire interchangeably to ſee one another, and it proceeds from the ſame roote, the forwardneſſe to ſee and to be ſeene; wherefore let the virgin flie to her head-covering*

as to her helmet or target by which she may defend her selfe against the assaults of temptation, and against all the darts of scandall, suspicion, surmise, and emulation I beseech thee whether thou be a mother, or a sister, or a daughter, cover thy head, if a mother for thy sonnes sake, if a sister for thy brethrens sake, if a daughter for thy fathers sake, for all ages are indangered in you: put on therefore the armour of modesty, intrench your selues within the bulwark of shamefac'dnesse, build up a wall for the weakenesse of your sexe that neither your owne eye may pearce through it, nor admit others; for I cannot imagine how she should escape unpunished, who is unto others the cause of falling for he perisheth through thy beauty, and thou art become a sword to him. The Arabian women that shall judge you, who cover no

their

their heads alone, but (as Susanna before the Judges, and Rebecca before Isaack) the whole face in such sort as they are content rather to see with one eye, then in seeing with both to haue their whole face seene. In regard wherof for ought I know 'tis no discommendable order which the Iewes (who driue the name of a virgin from retiring, and hiding her selfe) obserue at this day in their Synagogues, that their men haue their seats in a roome apart, and the women apart by themselues, there passing only a thin partition betweene them, in imitation of which there is a Church lately built in the Duke of *Wirtenberges* country, at the Dukes owne charge, the fashion of which is so contrived that neither the men see the women, nor the women the men, and yet both heare the mi-

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niſter ſufficiently alike; and ſurely to ſpeake a truth (for oft my ſelfe haue ſeene or heard by report of others, or read out of written relations) I thinke no where in Chriſtendome is the like freeneſſe for the promiſcuous ſitting of men and women together, as in our Engliſh Churches; eſpecially our womē wearing no manner of vaile which in other countries is uſefull not onely in their Churches, but in their ſtreets too; in which kind the very *Turkes* as a French gentleman reports (who liued long among them) are ſo preciſe, that if a woman paſſing by diſcover any part of her body naked, if but her hand, they eſteeme her little better then a curtiſan; and the ſame gentleman in his firſt booke of the ſame worke, diſcovering the manners of the *Venetian* women

Villamōt lib. cap. 1.

notes

notes that their virgins being once passed 14 yeares of age, untill the day of their marriage, never step, over the threshall of their fathers dore, but only upon Easter day, to heare masse and receiue their Creatour (as they tearme it) which done the poore soules returne immediatly into their former prisons, there to remaine & expect the comming of a husband. So that it is to be feared lest those *Arabians*, and *Iewes*, and *Turkes*, and *Papists*, shall one day rise in judgment against those Christians, who present themselues before God and his holy Angells, in the assembly of his Saints, with painted faces and naked breasts, as if they came rather to be seene of men, then (as *David* speakes) to see the beauty of God in his Temple.

Cap. 24.

That ſuppoſing the ſight hinders not, yet is it proued that it furthers little in matter of religion, together with the anſwers to ſundry obiections belonging to that purpoſe.

NEither, to ſpeake a truth, ſee I what great uſe wee haue of our ſeeing though rightly guided in the furtherance of the ſervice of God or our owne ſalvation, but only in beholding the outward circumſtances of the ſacrament, the want of which may alſo ſufficiently be recompenſed by the other ſenſes of feeling and ſmelling, but eſpecially hearing and taſting; whence it is that men borne deafe are excluded from this ſacrament by the common cõſent of Divines but not blind, howbeit

howbeit *Daneus* in his booke of the ſacrament affirmes that *M. Beza* and himſelfe liuing in *Orleans*, admitted one *Merardus* borne deafe to this ſacrament, being induced thereunto by reaſon of certaine ſignes which he made for the demonſtration of his faith; but how hee ſhould come to the knowledge, which might guide him to the making of ſuch ſignes; or how the miniſter by them might apprehend his conceits, neither doth *Daneus* expreſſe, nor (to ſpeake a truth) can I imagine. Firſt then for faith which S. *Paul* defines to be *the euidence of things not ſeene*, and, *by which we walke, not by ſight*, wee find it to be bread, by hearing only as the ordinary meanes, and nouriſhed by the ſame alone, as by the ordinance of God, that only caſe of the ſacraments excepted; and there- Li. 5. 15. Heb. 11. 1. 2 Cor. 5. 7

fore it is not ſaid that a colour or a ſhape tooke fleſh, but the word that was incarnate, that was god, 2 for hope, *Paul* in an other place ſpeaketh thus, *hope that is ſeene is not hope, for how can a man hope for that which hee ſeeth? but if we hope for that which we ſee not, with patience we abide whiles wee looke not on the things which are ſeene, but on the things which are not ſeene; for the things which are ſeene are temporall, but the things which are not ſeene are eternall.* Laſtly, for *charity* the third theologicall vertue, S. *Peter* highly commends them to whom hee directs his Epiſtle, *for loving the Lord Ieſus, whom they had not ſeene and rejoycing in him with joy unſpeakable and glorious.* To the wiſh then of thoſe *Prophets* and *Kings*, or as the other Evangeliſts haue it *righteous men* (making them reciprocall,)

Ro. 8. 24.

2 Cor 4. 18.

1. 18.

Luk. 10. 24.

Mat. 13. 16.

ciprocall,) who desired to see the day of our Saviour, and saw it not, I answer that their desire concerned not so much the beholding of him face to face, as a distinct and particular knowledge of the Messias and the vertue of his incarnation and passion: in which sense *Abraham* is said to haue rejoyced to haue seene his day, and he saw it, and was glad, and the Apostles eyes are pronounced blessed for seeing those things which they saw, for otherwise *Iudas* that betrayed him, *Pilate* that condemned him, the Priests that accused him the faithlesse Iewes that spit him in the face, crowned him with thornes, buffeted him with their fists, whipped him with rods, railed on him; and nailed him to the crosse; should be more happy then wee; to whom the light of the

Io. 8. 56.

the Gospell is fully revealed; or then *Moses*, and *Paul*, of whom the one was *a faithfull steward in the house of God*, and the other *the Doctor of the Gentiles; in nothing inferiour to the chiefest of the Apostles*; neither of them, notwithstanding having ever seene our Saviour in the flesh:
Luk. 2. 30 and for the song of *Simeon, Now lettest thou thy servant depart in peace, because mine eyes have seene thy salvation*: I am surely of opinion that his peace consisteth not so much in this, that hee had seene our Sauiour with his carnall eyes, and imbraced him with the armes of flesh, as that hee saw him by the eye of faith and imbraced him in the armes of spirituall affection; as 'tis truly said of the blessed Virgin, that her blessednesse consisted not so much in bearing our Saviour in her wombe, as in her heart:

heart: and for that ſpeech of S. *Auguſtine*, (if it bee his) where he is ſaid to haue deſired to haue ſeene three things, *Rome* in her flower, *Paul* in the pulpit, and Chriſt in the fleſh; I may juſtly ſuppoſe his meaning to haue bin rather in liuing in thoſe times of the purity of the church for the fuller clearing of ſome controuerſies then a foot in his time, then out of any curioſity of ſeeing the perſon of our Saviour.

CAP. 25.

That the Popiſh religion conſiſts more in eye-ſervice then the reformed.

OVR adverſaries indeed, place a great and maine part of their ſuperſtitious worſhip in the eye-ſervice; in the magnificke & pompous fabrick, and furniture of their Churches and

and attiring their Priests; in gazing upon their dumb ceremonies, which with very multitude as leaues cover the fruites in beholding the daily elevation of their Idoll in the masse, (for the greatest part heare nothing) & lastly in fixing their eyes upon pictures, and images; giving them the Titles of remembrances for the learned, & books for the laity. And surely I am perswaded that it may very clearely bee shewed out of the history of the Church, that Images never came to be of that use, & in that request which now they are, before the preaching of the Gospell grew so cold; that the Idoll Priests not able to suffice their auditory in hearing; were forced to set up, and the people content to receiue those Idols, for the satisfying of their minds by seeing. But S. *Paul* was of another

other judgment in this cauſe, as we may ſee in the third chapter of his Epiſtle to the *Galathians*, where hee affirmeth that Chriſt vvas deſcribed (the originall word is painted forth) before their eyes, and among them crucified, which was not (as ſome Prieſts haue ſottiſhly urged in mine hearing) any corporall crucifix or picture upon a wodden table or glaſ-window with materiall colours, but a liuely demonſtration in the evidence of the ſpirit, as may be gathered by the wordes themſelues, beſides the drift of the place: and beſides all this they haue framed to themſelues, inſteed of an inviſible head in heaven; a viſible head here on earth, as if the not ſeeing of a thing tooke away the not beeing or working of it; and thoſe glorious titles which are given either to the inviſible

Veſ. 1. προγράφω.

inuisible triumphant Church aboue, or the militant truly consisting of the elect here below, they for the most part attribute to a visible congregation of the Pope, and his Cardinals in their consistory, or to the assembly of an œcumenicall councell.

Cap. 26.

That the sight of the creature helpeth us little in the knowledge of God.

LAstly for the sight of the creatures and frame of the visible world, as S. *Paul* sheweth in the first to the *Romans*, it shall rather serue for the inexcusablenes & condemnation of those that beleeue not, then for the furtherance of the salvation of them that beleeue: neither (to speak a truth) is the sight of the creature so much availeable to the

the knowledge of the creator, as the understanding of its depending from him, & working by him, which notwithstanding is rather gotten by hearing then by seeing: and to grant all that may bee reasonably required in this case, yet still on the other side must it necessarily be yeelded unto, that in all the articles of Christian religion (howbeit some of them may be proved by conclusions drawne from the sight) the words of our Saviour to *Thomas* ought to prevaile with all true hearted christians, *blessed are they that haue not seen, and haue beleeved*, it being then most acceptable to god, to yeeld our consent in beleeving, when the experience of sense, and the reach of reason most faile us, & when they serue us best not to assent so much for their sakes; of which we haue use onely as men

men, as for our faiths ſake alone which properly belongeth to us as chriſtians; *There are* (ſaith S. *Auguſtin*) *in the beginning of his booke of the faith of inviſible things, who thinke chriſtian religion rather to bee ſcorned, then to be beheld, becauſe in it nothing is demonſtrated which may be ſeen, but the faith of things which are not ſeen is commanded, but for us, we know that we ought to beleeue many temporall things, which we ſee not, that hereafter we may bee counted worthy to be admitted to the ſight of eternall things which we now beleeue:* whence it is that men utterly voyde of the ſenſe of ſeeing, bring with thē minds for the moſt part better prepared to religious exerciſes, then the common ſort, remember more, and practiſe it better.

CAP. 27.

Cap. 27.

That the eye of the ſenſe failing, that of the underſtanding and ſpirit waxe more cleare.

SO ordained it is, in a manner by God, and nature; that as when one eye is deprived of ſight, the other ſees better then it did before; or as *Iohn Baptiſt* decreaſing, *Chriſt* increaſed; and as the houſe of *David* waxed ſtronger and ſtronger, the houſe of *Saul* waxed weaker and weaker; ſo when the eye of the outward ſenſe growes dull, & dim; the intellectuall eye of reaſon, and the ſpirituall eye of faith, grow more freſh, and cleare; betweene which three I finde the like proportion, as betweene the life of man in his mothers wombe, the world & the kingdome of heaven. Thus we ſee

Pauls

Pauls blindnes in the eyes of his ſenſe, and the opening of the eyes of his underſtanding, to haue hapned in a manner at the ſame inſtant: and in the Eccleſi-
Ruff. l. 1. aſticall ſtory, *Paphnutius* com-
cap. 17. forts *Maximus* his friend with this ſpeech that the mortall light of their bodily eye being extinguiſhed, they had gained a fuller fruition of heavenly and immortall brightneſſe. And in the Goſpell we read not of any on whom our Saviour wrought ſo many miracles, as upon the blind, in reſtoring their ſight; which muſt needes argue in them an extraordinary ſtrength of faith: the vertue & effect of his working being ever proportioned to the beliefe of thoſe on whom he wrought. To which wee may from thence bee the more eaſily induced to grant aſſent, for that among all thoſe blinde

blind men which the Scripture names and commends to our consideration, we finde none of them branded with any notorious vice; but on the contrary, many of them of excellent vertue, renowned in their ages, and commended to posterity: as *Eli* & *Sampson* both types of Christ; *Abijah* though blind, yet counted worthy to bee one of Gods seers; *Isaac* and *Iacob* both chief Patriarchs and pillars of Gods chosen people: of whom the one though hee knew not his sonnes when hee blessed them, yet in the manner of blessing he deserved to know them; by his blindnesse being occasioned, the effecting of Gods purpose, in the preferring of *Iacob* before *Esau*, and the other, having laid his hands athwart upon his two Nephews, *Manasses* & *Ephraim* would not remoue them according Gen. 27. Gen. 48.

ding to the advise and desire of their Father *Ioseph*; but fixed them according to the guidance of that light which directed him from within, and when he could hardly see with the eyes of his body, his sonnes which stood before him, yet with the eyes of his minde did he foresee & foretell what should become of each of them and their issue for many generations ensuing.

To these may be added out of
Mat. 10. 46. the New Testament the blinde *Bartimeus*, who left his cloake behinde him on the earth, and with it his earthly affections, to follow our Saviour: and out of the Apocrypha *Tobias* of whom S. *Augustine* speakes on this wise. *O the light which Tobias saw, when his carnall eyes being shutte, hee set his sonne, notwithstanding into the right way*
Conf. 10. 34. *of life, and trode out a direct path before*

before him (as a guide) with the never-erring foot of charity.

Cap. 28.

Treating of the divers priviledges of blinde men.

OVr Saviour himselfe giues testimony of him that was borne blinde, that *neither his, nor his parents sin was the cause of it, but that the workes of God might be made manifest*, which testimony I find not given to any other infirmity of the sense or disease of the body. But yet more observable seemeth the last verse of the same chapter, where our Saviour not onely excuseth blindnesse, as not proceeding from sinne, but maketh it in a manner the cause of not sinning (*if you had beene blinde saith he, you had not sinned*) both which passages I confesse to be subject

Ioh 9.3.

to

to interpretation, and for their full clearing to need many distinctions; yet for my purpose is the letter alone sufficient, in which no doubt but under the very rinde of it (as in the whole Scripture beside) the speaker being the *gravẽ forme of the godhead, and the eternall wisedome of his father*, intended some speciall thing, besides the generall drift, & scope of the place. His meaning in these words may somewhat the better appeare, if wee compare them with them in the Gospell, where speaking by way of parable of the great supper provided in the kingdome of heaven, when the bidden guests refused to come, he expresly by name commanded the blind to be brought in, and placed at the table; and in a verse or two immediatly going before, to make known his care

Luke 14. 21.

and reſpect even toward thoſe who are indeed bodily blind, he exhorteth his Diſciples and followers, that when they make a feaſt, one of their chiefe cares ſhould be to invite the blind, as their principall gueſts; beſides reaſon and law exempteth them from perſonall ſerving in the warres. And in the Leviticall law of the Iewes, wee finde an heavy curſe, to be laid on ſuch as ſhould lay a ſtumbling block before the feete of the blind, or turne him out of his right way: and the ancient *Romanes* impoſed on ſome of their chiefe families the ſurnames of blind & lame to this end (ſaith *Plutarch*) that the people ſhould not skorne at thoſe imperfections, and by that meanes contemne or neglect thoſe excellent gifts of the mind which many times reſide in ſuch bodies. Hence

Leu. 19. 14.

In viſa Coriol.

Iob when hee would make his innocency cleare to the world, knew not how to expresse it more effectually, or in better tearms; then the professing himselfe to have beene an eye to the blind. And *Lewis* the 8 of that name who was the onely Saint or at least one of the two in the whole three races of the French kings; howbeit hee wonne many glorious conquests against the infidels, and erected many goodly buildings for religious persons, yet was hee thought worthy that honour for nothing more, then for instituting the Colledge of the 300 blind men, upon occasion of so many of his souldiers, who were taken in his warres against the Moores, and sent home with their eyes put out: the colledge is yet standing in *Paris*, and at this day devoted to the same

use,

use, howbeit not repleniſhed indeed as it hath beene.

Cap. 29.

That blinde men need not complaine of the want of pleaſures, eſpecially the ſenſe of their griefe being by blindnes much leſſened; which is proued by the ſtrong impreſſion of thoſe obiects which are preſented by the eye.

NOw beſides this reſpect which God & man ſeem to beare toward this infirmity, me thinkes it need not much complaine of the want of delights even in this world. Beſides thoſe proper to the night, the mantle of defects and imperfections, & by conſequent the mother of union and loue; the repoſe and cloſing up of the daies labour,

as the morning is againe, a freſh entrance & overturne to the renewing of travell: our daily cares in this caſe being likened to the marygold or dazy, which openeth with the riſing of the ſunne, and ſhuts with the ſetting. And whereas the Poët witneſſeth of the *Carthaginian* Queene, that her care had alwaies recourſe towards the evening; I ſuppoſe it not ſo much to be meant of a ſober and ſetled, as of a diſtracted, and diſtempered minde; ſuch as he ſuppoſes hers to haue beene; if then the night bring not tedionſneſſe with it, why ſhould a day which is lik a night be thought to bring it? though I deny not but to the pleaſures of the night may alſo be added thoſe which wee uſe as commonly in the day; in hearing of bookes read, in playing upon muſicall inſtruments in diſcourſing

sing with friends, in exercising many pastimes, wch require not the use of seeing. Nay in those very sports which seeme necessary to require it, as bowling, shooting, coiting, shoufgroating, & the like; how many haue we seen beyond expectation excellent? in which kinde I heard reported by those, to whom I giue credit; that [illegible] *Monsier Guimini* a gentleman of good note in the province of *Britanny*, when any of his acquaintance or other strangers come to visit him; he takes a singular delight in describing to them his maps, and pictures, as they hang in order in his gallery, and in commending unto them such or such a peece or proportion, for rare workmanship: surely in my understanding those delights which blind men conceiue to themselues must needs

affect them much, as being freed from that loathsomnesse, shame, terrours, griefe, antipathies, and fearfull dreames which by the glassie gate are often conveyed in and presented to the minde; whose objects as they are in number more, and in action quicker, so are they for certainty more undoubted, and for impression deeper then those of any other sense this faculty needing lesse helps in working and apprehending her objects in a farther distance and presenting them to the common sense, and from thence to the imagination with greater life and assurance; insomuch that the best Poets & orators lead by art, and common people by nature, when they would make knowne a deepe passion they haue conceiued, are wont to expresse it by these or the like teames, *I my*

selfe

ſelfe was an eye witneſſe, or I ſaw it with theſe eyes, which *Marke Antony* well underſtanding in his funerall oration upon the death of *Iulius Ceſar* that hee might throughly incenſe and inflame tho people againſt the murderers; opened the hearſe where the corps lay and ſhewed them the freſh bleeding wounds which *Ceſar* had receiued in the Senate, as the Lacedemonian women were wont often to preſent to their ſons the bloody ſhirts of their Fathers ſlaine in the warres, thereby to make them more ſenſible of the injury, and mindfull of reuenge. Since then the operation of the ſight upon the imagination be thus forcible, 'tis no marvell that *Pigmelius* a graue *Roman* prelate liuing not long after the primitiue Church, being ſalne blind; was wont ſolemnly to thanke

God, that by that means he was freed from seing the enemies of his Church, and especially *Iulian* the Apostate. And *Petrarch* a man renowned alike for variety of reading, dexterity of wit, and soundnesse of judgement in his dialogue of blindnesse, comforts the affected and afflicted in that kinde with this meditation; *Indeed* (quoth he) *thou canst not injoy the pleasure of seeing the corny vallies, the airy mountains, the shadowey groues, the flowry bankes, the cleare fountaines, the christall rivers the green medows, and (which is held most delightfull to looke upon) the face of man, but consider withall, that thou canst not see filthy dunghils, heaps of dirt and excrements, ugly misshapen monsters, raw, and rotten carrions, and the like: the very sight of which is many times as offensiue to the stomacke, as loath-*

Dial. 96.

some

some to the eye. And if there were none other commodity in blindneſſe, yet for this alone, were it euen to be wiſhed for: that ſince there is no hope of flying from the beholding of baſe & ſhamefull ſpectacles, which at every turning preſent themſelues (the raigne of vice, and baniſhment of vertue, being every where alike) the loſſe of the ſight, may ſerue for a kinde of flight and auoidance of them: and by conſequent to a minde vertuouſly diſpoſed, of comfort and contentment; and therefore God when hee would pronounce a bleſſing upō *Ioſiah* by the mouth of *Huldah* the Propheteſſe delivered it in theſe tearms, *Behold therefore I will gather thee to thy Fathers and thou ſhalt be put in thy graue in peace, and thine eyes ſhall not ſee all the evill which I will bring upon this place*; now as

2 Kings 22. 20.

these kind of obiects are offensiue to the vertuous, so on the other side good diuines are of opinion that, in the consumation of the world, it shall be one of the greatest terrours to the unconverted *Gentiles*, behold our
Matt. 24. 30. Saviour *comming in the clouds with power, and goeat glory*, and
Rev. 1. 7. to the unbeleeving *Iewes*, *to see the Son of man, and to looke upon him whom they haue pierced through*, and to both *to see Abra-*
Luk. 13. *ham, Isaac and Iacob, and all the Prophets in the kingdome of heaven and themselues shut out*. And
Luk. 16. 23. some thinke that *Dives* his seeing of *Lazarus* in *Abrahams* bosome was no lesse torment, then his sensible feeling of hell
2 King. 25. 7. fire, and that that *Zedechias* seeing his sons to be slaine grieved him more them the putting out
Thou shalt see it with of his own eies, and that the *Samaritaine* Captaine was more punished

punished in beholding the abundance of corne after the great dearth then in being pressed to death before he could taste of it. And lastly that the mother of the *Machabees* was more worthy of praise for the looking on the martyrdome of her seaven sons with a constant and patient eye, then for suffering it in her owne body once, of this am I sure that it had beene far better for *Attilius Regulus* if he had bin borne blind and never seene the sunne then to haue indured that punishment by seeing it which the *Carthaginians* laid on him by cutting of his eye-lids and binding to a post with his face opposite to the sun beames, and I doubt not but the same might as justly be affirmed of *Hams Noahs* sonne and *Lots* wife, of which the one had his fathers Curse for looking

thine eyes but shalt not eate thereof. 2 Rev. 7. 19. 2. 7.

Gen. 9. 23. 19. 2

looking forward when hee ſhould haue gone backward with his brethren, and the other Gods curſe for looking backeward when ſhee ſhould haue gone forward with her huſband; and if I might preſume ſo farre upon the readers patience, I would here ſet downe the ſtory of a diſſembling knaue diſcovered by Duke *Humphry*, for whom no doubt it had beene better to haue been indeed blind then to haue pretended the recovery of his ſight by ſuch a notorious coſenage; the ſtory is recorded word for word, by *Fox* as followeth: In the yong dayes of *Henry* the 6 beeing yet under the governance of Duke *Humphry* his protectour there came to S. *Albones* a certaine begger with his wife, & there was walking about the towne begging

5.

5 or 6 dayes before the Kings comming thither saying, that he was borne blind & never saw in his life; and was warned in his dreame that hee should come out of Barwicke, where he said he had ever dwelled to seeke S. *Albon* and that hee had beene at his shrine, & had not beene holpen, & therefore was he to goe & seek him at some other place, for he had heard some say since he came thither, that S. *Albones* body was at *Colen*, but of truth as I am surely informed he lieth at S. *Albones* saving some reliques of him which there they shew shrined; but to tell you forth when the King was comming to the towne, full suddenly this blinde man at S. *Albones* shrine had his sight againe, and a miracle solemnly rung, *& te deum* song; so that nothing was spoken of in all the towne, but this

this miracle so hapened it then, that *Humfry* Duke of *Gloceſter*, a man no leſſe wiſe then alſo well learned, pretending great joy to ſee ſuch a miracle, called the poore man unto him; and firſt ſhewing himſelfe joyous of Gods glory ſo ſhewed in the getting of his ſight, and exhorting him to meeknes, and to no aſcribing of any part of the worſhip to himſelfe, not to be proud of the peoples praiſe, who would call him a good & godly man, thereby at laſt he looked well upon his eyes, and asked whither he could ſee nothing at all in all his life time before, & when as well his wife as himſelfe affirmed faſtly, no then he looked adviſedly upon his eyne againe, and ſaid, I beleeue it very well, for me thinketh you cannot ſee well yet; yes ſir quoth he, I thanke God and his holy

martyr

martyr I can see now as well as any man: yea can quoth the Duke, what colour is my gown; then annon the beggar told him what colour quoth hee is this mans gown, then annon tue begger told him the names of all the colours that could be shewed him, the Duke seeing that, bad him walke traytor, & made him to bee set openly in the stockes; for though by miracle he might suddenly bee brought to see any colour, yet could he not possibly so suddenly distinguish between thier differences & divers names, except he had knowne them and heard them nemed before no more then the names of all the men he should suddenly see.

CAP. 30.

Cap. 30.

That blinde men neede not complaine of disability in serving the common-wealth which is proved by some reasons, but especially by example.

OThers there are who having lost the use of their eyes, complaine not so much of the losse of pleasure with it; as of their indisposition, by that meanes to steede their friends, or to serue the common-wealth as they desire. To whom I reply that what is necessary, is also of necessity pardonable, and when wee cannot doe as wee would, God and good men accept the will as the deed; and what is wanting in actuall performance, may be supplied with teares, & prayers to the publike good: 2, to some end no doubt it is, that both

both the Poets, Painters, & comedians of all ages haue consented to represent the 4 great monarchs of humane affaires, the *God of riches, the God of loue, justice, and fortune* all blindfold. 3, I find partly by credible report and partly by written history, that many famous men haue lived (besides such as are before upon occasion named) of all estates, and of all ages, who having lost the light of their eyes, haue notwithstanding remained as lampes and torches in the world, to some by their good counsell and good advise. For Emperours, *Isacius* & *Constantine* the 6 of that name, surnamed the *Imagebreaker*, both Emperours of the East. For Kings, *Alphonsus* the 4 king of *Spaine*, & *Iohn* king of *Bohemia*, who siding himself with the *French* in a set battle against the *English*, & Petrarch. Dial. 96.

& understanding that our men were in great hope to haue wonne the glory of the day, commands himselfe to be led into that part of the fight, where the king of *England* was, whether being brought, spurring his horse into the thickest ranckes of the enemies, by his example, drew his followers after him, & so purchased the victory to the *French*, though by his owne death. For a Prophet *Tiresias*, the light of whose eyes being taken away, it was replanted with usury in his breast; wherefore the Poet never brings him in complaining of his misfortune in the losse of his sight, but *Polyphemus* that unreasonable monster he describes, making a dialogue with a Ram, & commending his estate, in that he could goe and come whether & when he listed, but in that (saith *Tul-*

Tusc 5.

ly)

ly) hee was surely little wiser then the Ramme, to which he spake. For an Archbishop, *Robert Waucop*, a Scot by birth, who notwithstanding he were borne blind, profited so well in the study of Divinity; that hee deserved and obtained the degree of a Doctour in that faculty, in the Vniversity of *Paris*; & not long after going to *Rome*, was by *Paul* the 3 consecrated Priest, and within a while Archbishop of *Armach* in *Ireland*, & at length *Legatus à latere*, by *Iulius* the 3: his monument is to be seene in the monastery of the minorits at *Paris*. For a Bishop *Richard Foxe*, founder of *Corpus Christi Colledge* here in *Oxford*; whose foundation hath yeelded oile to many rare lights for learning & religion, among which were, *Cardinali Poole*, *Lodovicus Vives*, *Iuell*, *Hooker*, *Wotton*,

Carion. An. 1551.

Wotton, and that rare President of industrie and piety *John Raynolds*; behinde the rest indeed in time, but inferiour to none of them in variety of reading, or strictnesse of life. For professed divines *venerable Bede*, and *Ierome Zanchie an Italian*, the principall reformed schoolman; who during his blindnes wrote that excellent tract of the spirituall marriage of Christ and his Church: And in one of his sights *Paphnutius*, which was put out by the *Arrians* for withstanding their heresie, whom for that very cause (as *Ruffin* witnesseth in his ecclesiasticall story) *Constantine* had in that reverence & estimation, that he would often send for him to his Court, lovingly embracing him, & greedily kissing that eye which had lost his owne light, for maintaining that of the catholike doctrine.

Ruff. 1.4.

ſtrine. For a lawgiver *Lycurgus*, for renowned generals *Timoleon* and *Ziska* that worthy *Bohemian*; who after that he had fought, and wonne many pitched fields againſt the enemies of Gods church; lying on his death bed, willed that after his death, of his skinne ſhould bee made a drum, which his enemies hearing, they might as wel feare him after his death; as they did flie from him aliue. Not inferiour to *Ziskaes* courage was *Beliſarius* his patience, Generall of *Iuſtinians* army, who having brought the *Vandales* on their knees, triumphed over the *Perſians*, ſwept the *Gothes* out of *Italy*, growing by that meanes into reputation with all men, and by conſequent into ſuſpition & jelouſie with the Emperor; was firſt diſmiſſed from his offices, and then his eyes put out; inſo-

Æneas Sylvius.

much

much that afterward living in a baſe cottage, neare a beaten high way, he was wont to beg in this forme: *Paſſenger giue Beliſarius an halfe penny whom vertue raiſed, and envy blinded.* To theſe may bee added the example of *Tyrrhenus*, who having loſt his eyes in a fight with *Lygdamus*, commanded his body to bee ſet right againſt the face of the enemy as great peeces are wont to bee mounted, that ſo hee might diſcharge his darts upon them, and at leaſtwiſe in receiving his deadly wound, ſupply the rome or ſpare the turne of a valiant & ſeeing ſouldier: laſtly among the ancient Captaines (as *Plutarch* hath worthily obſerved) foure of the greateſt warriers, and that haue done the nobleſt exploits, by wit had but foure eyes, *Philip*, *Hanniball*, *Antigonus*, & *Sartorius*. For a ſtatſman,

Appius

Appius Claudius ſurnamed the blinde, whoſe counſaile againſt *Pyrrhus* had it not prevailed, the eye of the common-wealth had beene extinct. For a Lawyer, *Caius Druſius* whoſe houſe was frequented as the oracle of the city, and by whom thoſe that guided him to the pleading place, were themſelues guided to the winning of their pleading. For Poets *Thamyra*, *Steſicherus*, and *Homer* who was not onely blind, but tooke his name of blindnes, & yet gaue light to all that writ ſince in that kinde, having in ſuch ſort deſcribed every creeke & corner of *Greece*, the ranging of battles, the manner of fights, the ſituation of townes, the paſſions of men, that though himſelfe ſaw nothing, yet hath hee cauſed us to ſee all theſe as in a table or glaſſe. For a Rhetorician *Paſſeratius*, who not

ὅτι τῇ μὴ ὁρᾶν.

not long since in a publike lecture in *Paris* made a learned & eloquent oration in the commendation of blindnes, which
Orat. ult. is printed & extant in his book of orations. For Philosophers
Strabo lib. 14. *Zenarchus*, sometime in ward with *Augustus*, and *Asclepiades* who made none other account of his blindnes, but that being wont to walke alone hee had a boy ever attending on him, and as the *Persian* kings used other mens eares, so did he other mens eyes; to these may be added *Nicholaus* and *Lippus* both *Florentines*, and well knowne (as it
Lib. 2. cap. 7. seemes) to *Iovianus Pontanus*, who reports of them that the one every holyday was wont to recite out of the pulpit some history of the bible, or the annals of their country in Italian verse, with an extraordinary cõcourse and applause of all the learned,

who

who then lived in *Florence*; and the other being but young daily frequented the schools of the *Rhetoritians* and *Philosophers*; marveilous was hee in the study of antiquity and perfection of the Latin tongue, and for behaviour in accosting his friends, exceeding pleasing, yet to his blindnesse was also added poverty, & to both youth, of all ages most impatient of misery, both which notwithstanding he bore with such indifference of minde as hee seemed to bee sensible of neither. For Historiographers, *Ausidius Pretorius* and *Asconius Pedianus*. For a Mathematitian, *Diodorus* the Stoike, who liued in *Tullies* own house, and which seemed strange, would in that case exactly prescribe to his auditours from whence, how farre, and in what manner their geometricall lines

Cæl. li. 2. cap. 13.

Tusc. 5.

were to be drawne. And laſtly for the worke of the miniſtry, my ſelfe haue ſeene more then once in this Vniverſity a blind man in our ſolemne meetings: making a godly and profitable ſermon to the body of the Vniverſity aſſembled: and ſure I am perſwaded he ſpake by ſo much the more from the conſcience, and by conſequent to the conſcience, by how much the leſſe hee truſted his papers or his minde was diſtracted by the ſight of his auditors; tending to which purpoſe is a merry jeſt, howbeit ſeriouſly related by him who had written *Bedaes* life, that his guide perſwading him one day as hee paſſed by an heape of ſtones, that the people (according to their wonted manner) were there aſſembled to heare him preach; the good old man mooued at his ſpeech,

was

was content to giue them a ſermon, but there being no body preſent to ſay *Amen*, at his concluſion, the very ſtones cryed out *Amen venerable Prieſt*, by which meanes being then baptized by the name of *venerable*, hee hath retained it ever ſince. Of better uſe and more certainty is that hiſtory which S. *Ierome* in his Epiſtle to *Caſtrutius* (written upon like occaſion as this preſent diſcourſe) recorderth to haue falne out during his infancy, which he reports in this manner; S. *Anthony* being ſent for by S. *Athanaſius* to come to *Alexandria* for the refuting and beating downe of the *Arrian* hereſie then a foot, *Didimus* an excellent diuine but blind in both his eyes, came thither to viſit him, the ſharpneſſe of whoſe wit S. *Anthony* admiring demands of him whether Epiſt 33.

he conceiued any griefe or no for the want of his ſight; which *Didimus* ſeeming by his ſilence and modeſty confeſſe, the other replies that he could not but much marvell how ſo wiſe a man as himſelfe could be mooved with the loſſe of thoſe eyes, which were common to him with mice, and flies, and gnats, and not rather rejoyce in the fruition of thoſe which were proper to Saints and Angels.

Cap. 31.

Concerning a concluſion of the whole diſcourſe by way of private meditation or ſoliloquie.

THeſe and the like conſiderations may in ſome good meaſure, ſerue to qualifie the griefe conceiued for the loſſe of that ſenſe, which by juſt proofe vvee finde in uſe to be more dangerous

dangerous then necessary; and withall rouse up our thoughts to these or the like heavenly meditations. I haue lost I confesse the fruition of the sight of the heavens; but by that losse I know the worth of that fruition the better; and now mine eye is ever fixed upon the Sunne of righteousnesse, the framer and governour of the heavens. Mines eyes were the guides of my body, but now mine advantage is that whereas mine eyes at their best could not prevent many casuall mischiefes, now all the eyes of my friends as a continuall sentinell watch more tenderly over mee, the Angels pitch their tents about mee, and hee that neither slumbreth nor sleepeth is my keeper. True it is that I cannot read good bookes as I was wont, but my children

can ſupply that with leſſe paine to me and more profit to them; well then, I will not be caſt downe for the loſſe of my ſight which is ſubject to ſo many diſeaſes from within, and caſualties from without, but I will rather rejoyce for the uſe of my hearing the ſenſe of wiſedome and religion, by which God ſpeakes to mee out of his word, and of my tongue by which I ſpeake to him againe in prayer. Good God how many in the world are blind in faith & religion? As *Atheiſts*, and *Pagans*, and *Turkes*, and *Iewes*, and *Heretickes*, and *Idiots*; how many in judgement and reaſon? As children and fooles and mad men and dotards, and drunkards; what infinite numbers in their affections, with anger, with feare, with loue, with malice, with envy, with pride, who like

like the Idols of the Heathen, haue eyes & see not? All which kindes of blindnes, as they are in extent more universall, so are they in their nature more dangerous then that of the body, unto which also all flesh in time must subject it selfe, *when the keepers of the house shall tremble, & they waxe darke that looke out by the windowes.* Why should I then lament as if I were alone or with a few only unfortunate? Wee see then the great eyes of the world, the sun & the moone are eclipsed and darkned, they still shine notwithstanding upward, and after a while recover againe their light downeward. Why should I then murmure if the eyes of this little world bee eeclipsed, since I knew that inwardly toward mine own soule and upwardly toward God, the light of my minde is inlarged?

And

And which is more, *I am sure that my Redeemer liveth, and he shall stand the last on the earth, & though after my skin wormes destroy this body, yet shall I see God in my flesh, which I my selfe shall see, & mine eyes shall behold him, & none other for me. Thou o Lord wilt lighten my candle, the Lord my God will lighten my darknes, thy word o Lord is a lanterne unto my feet, & a light unto my pathes, teach thy servant the way o Lord, and lead mee in a right path, for with thee is the well of life, and in thy light shall wee see light, even that light which shined in the darknes, and the darknes comprehended it not, it being the brightnes of the everlasting light, the undefiled mirrour of the majestie of God, & the image of his goodnes, more beautifull then the sunne above the order of the starrs, & the light of heaven is not to be compared*

red unto it, for night commeth upon it, but wickednes cannot overcome this: thou which openedst the eyes of Ionathan after the eating of the honycombe, & of Agar that she saw a well of water springing up for the refreshing of her selfe & her young babe; and of Elishaes servant that he saw in the mountaine horses and charets and fire round about. Sweet Iesus thou which openedst the eyes of thine Apostles, when after thy resurrection they tooke thee for a spirit, of the two disciples in the way to Emmaus when they knew thee not but in the breaking of bread; of Mary Magdalen when in seeing thee her Lord & Saviour, she supposed she had seen the gardner (which shewed in them all the dulnesse of their carnall eyes, in discerning spirituall things.) Open thou the eyes of mine understanding that I may see the wonders of thy law, which is

my

my delight, the hony & the hony-combe are not ſo ſweet. I will lift up mine eyes then unto the mountains from whence my helpe ſhall come, the Lord ſhall preſerue me frō all evill, he ſhall keepe my ſoule, he ſhall preſerue my going out and comming in, hee will guide me by his counſell, & after receiue me to glory to the mount Sion, the City of God, the celeſtiall Ieruſalem, to the company of innumerable Angels, & to the congregation of the firſt borne, whoſe names are written in heaven, & to God the judge of all, and to the ſpirits of juſt and perfect men, & to Ieſus the mediator of the New Teſtament, & to the blood of ſprinkliug that ſpeaketh better things then that of Abel *and to unſpeakeable joyes, which neither eye hath ſeen, nor ear hath heard, nor haue at any time entred into the heart of man: now we ſee through a glaſſe darkely, but then*

ſhall

hall wee see face to face, even as e are seene. Then shall God wipe way all teares from our eyes, and here shall be no more death, neither sorrow, neither crying, neither hall there be any need of the Sun r Moone to shine in that City; for he glory of God doth light it, and he lambe is the light of it. Now unto the Father of lights and yet invisible God who dwelleth in light, that no man can attaine unto, whom never man saw neither can see, one in essence & three in persons, be all honour and power for ever and ever. Amen.

Rode caper vites, tamen hîc cum stabis ad aras.
In tua quod fundi Cornua, posst, erit.

FINIS.